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## RECENT BIBLICAL LITERATURE

*A Dictionary of the Bible.* By JOHN D. DAVIS, Ph. D., D. D., LL. D., Professor of Oriental and Old Testament Literature in the Theological Seminary at Princeton, N. J. With many new and original maps and plans and amply illustrated. Third edition, revised throughout and enlarged. Philadelphia: THE WESTMINSTER PRESS, 1911. pp. vii + 840 + XIV maps.

IN the language of the author, the book aims to be a dictionary of the Bible, not of speculation about the Bible. It seeks to furnish a thorough acquaintance with things biblical. To this end it has been made a compendium of the facts stated in the Scriptures, and of explanatory and supplementary material drawn from the records of the ancient people contemporary with Israel. In other words, critical discussions are avoided; where they are at all suffered to come in, the spirit is unequivocally traditional, orthodox. The main feature of the Dictionary therefore consists in arranging the scattered references bearing upon an article with little regard to divergences of sources. Such a work no doubt fulfils a want; it has gone now through three editions.

*Kurzgefasstes Lehrbuch der speziellen Einleitung in das Alte Testament.* Von Dr. KARL HOLZHEY, Professor der alttestamentlichen Exegese am Kgl. Lyzeum in Freising. Paderborn: FERDINAND SCHOENINGH, 1912. pp. ix + 217.

*Practical Handbook for the Study of the Bible and of Bible Literature.* Including biblical geography, antiquities, introduction to the Old and the New Testament, and hermeneutics. By Dr. MICHAEL SEISENBERGER, Royal Lyceum, Freising. Translated from the sixth German edition by A. M. BUCHANAN, M. A. (London) and edited by the Rev. THOMAS J. GERRARD. New York: JOSEPH F. WAGNER, [1911]. pp. xii + 491.

*Knowing the Scriptures.* Rules and methods of Bible study. By Dr. ARTHUR T. PIERSON. New York: GOSPEL PUBLISHING HOUSE, [1910]. pp. 459.

*Introduction to Bible Study: The Old Testament.* By F. V. N. PAINTER, DD., Litt. D., Professor in Roanoke College. Boston and Chicago: SIBLEY & COMPANY, [1911]. pp. xi + 265.

*The Great Epic of Israel.* The web of myth, legend, history, law, oracle, wisdom and poetry of the ancient Hebrews. By AMOS KIDDER FISKE, A. M. New York: STURGIS & WALTON, 1911. pp. xi + 376.

*The Old Testament.* By the Rev. H. C. O. LANCHESTER, M. A., Rector of Salle, Norfolk. New York: LONGMANS, GREEN, and Co., [1911]. pp. vii + 251.

*A Short Introduction to the Old Testament.* By the Rev. F. ERNEST SPENCER, Vicar of All Saints', Haggerston. London and New York: LONGMANS, GREEN AND CO., 1912. pp. viii + 224.

Introductory works to the Bible, according as they deal with the collection as a whole (history of the canon or text) or with the several books singly (contents and critical questions concerning composition and authorship), are either general or special; they may of course also be both. Such books are as a rule intended for the student; whether the manner of presentation be copious or concise, it is nevertheless always argumentative. A further variety will consist in an outline of the history of biblical literature as the single productions follow each other in time interspersed with an account of the fortunes of the Jewish people and of its spiritual progress; a work of this kind, though ambitious in its pretensions, is particularly serviceable in the hands of a popularizer who knows how to utilize the labors of others and possesses the gift of language to turn the dry technical learning into pleasant and interesting reading. All of these varieties are represented in our list. Holzhey has written a special introduction to the Old Testament. What singles his work out among so many others that have preceded it is not so much the neatness with which the contents are summed up or the critical position set forth, or the

rich bibliography at the end of each paragraph, but rather the circumstance that the writer who accepts the theories of the dominant critical school is a Catholic and that his book has received the episcopal *imprimatur*. As a work of succinct information it will commend itself to all Catholic students for whom it is primarily designed.—Seisenberger has compressed within a volume of moderate bulk, over and above a general and special introduction to the Old and New Testament, a Geography of the Holy Land, a Biblical Archæology, and a treatise on the Science of Interpretation (Hermeneutics). The whole is written in simple language suitable to the understanding of the less mature student and the educated layman. Unlike his colleague and co-religionist Holzhey, Seisenberger is unrelenting to the critics. His procedure is to give on every debated point the traditional account with which the modern (critical) theory is contrasted; then there follows a refutation which moves in the track of the usual harmonistic exegesis common to all opponents of the critics, be they Catholics, Protestants, or Jews. It must be owned that the picture of the critical position is somewhat overdrawn. But we cannot cavil at the Churchman who finds much that is precious to him at stake if he follows out the critical theories to their logical conclusions. It is crudely, but none the less truly, brought out that according to the critics the priests who foisted upon a credulous king or people a newly composed code of laws as Mosaic were forgers, the whole of Judaism and Christianity based upon it is the outcome of repeated acts of deception and not of divine revelation, and Jesus himself who speaks of Abraham as the founder of the race, of Moses as a writer, and of David as a psalmist, was himself ignorant and therefore could not be God. The author refuses to turn the traditional account of the religious development of Israel upside down. Polytheism is but an aberration; it was preceded by a primitive revelation which was for some time obscured. The teaching of the Church on the subject of inspiration is shown to be intermediate between the broad conception which allows for a book originating in a merely human way, without supernatural intervention of the Holy Ghost, to be called inspired, if the Church under the guidance of the Holy Ghost admits it to the Canon (modernist position), and the narrow conception which assumes

that every word was a matter of divine communication. Thus with the rejection of verbal inspiration it becomes possible to make allowance for the human individuality of the sacred writers which expresses itself in a particular phraseology. On the other hand it is maintained that the choice of many most important words and expressions, "such as *Elohim, Yahweh, Logos, Sophia, Mashiach*," was made through inspiration. The editor (p. vi) calls attention "to a theological distinction which would seem to have come into prominence since the author first wrote his book, and which does not appear to have been made sufficiently clear even in the latest edition. It is the distinction between inspiration and revelation. All the Bible is inspired, but not all the Bible is revealed. A sacred writer, for instance, might write down an account of an event as he had seen it or heard it from an eye-witness. The source of his information is purely natural. In writing it down, however, he does so under the influence of that supernatural charism which is known as inspiration. On the other hand, he might have the knowledge infused into his mind directly by God." Such a position will naturally make room for some or all of the concessions to criticism found in Holzhey, himself the author of a treatise on the question of inspiration. The Christian religion as administered by Rome is a very restful thing. On matters of weighty concern whether they be classed as dogmas or doctrines the Church has made pronouncements which no faithful son of Mother Church can challenge. His mind is therefore set at rest and there is no room for doubt or contrary opinion. The Catholic scholar may still find scope for setting forth and elucidating and sometimes also of defending the truth, but he can do no more. Where Rome has not spoken, and Rome often wisely abstains from speaking, the Catholic student is free to exercise his critical faculty and seek the truth according to the approved canons of scientific research. The works of both these Catholic teachers are among a host of others a witness to the fresh impulse given to biblical studies among Catholics by Pope Leo XIII in his Encyclical Letter *Providentissimus Deus* (November 18, 1893) of which an English version is printed in Seisenberger's Handbook on pp. 159-179. The purport of that pastoral letter was to re-assert the solicitude of the Church for the cultivation of Holy Scripture and to lay down

rules for "carrying on successfully the study of biblical science" to the clear end that the errors of rationalism, "the peremptory pronouncements of a newly invented *free science*," might be combated with the weapons of criticism. It thus meant a counter-reformation in studies biblical. "The Church by no means prevents or restrains the pursuit of biblical science, but rather protects it from error, and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of Holy Scripture which have not as yet received a certain and definite interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock or more skilfully to the scholars, or by defending them more powerfully from hostile attack."

An orthodox Protestant exposition of the rules and methods of Bible study in a popular style or rather in the manner of a preacher discoursing before his congregation is the work of Pierson. It is a trifle diffuse for the average seeker after information. But to those in need of edification or of an exposition which addresses itself not so much to the intellect as to the heart the book will no doubt appeal.

Professor Painter's work is intended for school use. Its purpose is to set forth the literary, historical, and ethical value of the Bible. Within its compass and for the readers contemplated the small volume is admirably written.

Mr. Fiske may rightly boast of "a capacity of setting forth clearly what he learns and thinks, to be 'understood of the people'." His style is certainly masterly. His source of information is largely the "Encyclopædia Biblica"; but he is somewhat mistaken when he tells us that "comparatively little has been added since its publication." As a restatement in clear and fascinating language of all that is "too detailed, too argumentative, too heavy or too dry" in the lore of specialists Mr. Fiske's volume will no doubt appeal to a large class of readers who unable or unwilling

to wade through the mass of argument or discussion will be pleased to find laid before them the conclusions of at least one set of scholars who belong to the dominant school. In order to revive the waning interest in the Jewish Scriptures the author proceeds to divest them of all authoritativeness as inspired documents. "The common intelligence will no longer accept the dogma that they are divine revelation, except as divine revelation is to be traced in all human development; or that they are the specially inspired word of God and contain in all parts infallible truth, to be unquestioningly accepted, for the common intelligence has come to know better. It has been taught to discriminate and to apply reason, and its liberty is not to be excluded from this one field. All truth may be accounted divine, all great thoughts and noble sentiments may be regarded as inspired, but no more in this literature than in others, ancient and modern. The voice of God did not vociferate (*sic*) in one small country for a few centuries and then fall into silence," and so on. Accordingly, though recognizing the genius of the "peculiar people" on the moral if not on the intellectual side, he is amazed at their "superior pretension" arising out of an indomitable self-assertion and consisting in imposing their literature, described on the title-page as a "web of myth, legend, history, etc.," upon a credulous world "at their own valuation." Myths pervade the Jahvist and Elohist, the stories of the heroic period and of the beginnings of the monarchy are steeped in legend, and the history of the two Kingdoms was compiled rather "with a view to edification for the future than information of the past." The prophets who developed out of "diviners or soothsayers" had many "crude and barbarous" conceptions with regard to the deity and the "worldly destiny" of their own nation; but withal they taught lofty ethical principles which constitute the peculiar contribution that the Hebrew genius made to mankind. The burden of the later prophets from the Second Isaiah down to the Second Zechariah was the promise of world dominion born of the "imagination of the wandering Jew who believes that the covenant with Abraham, Isaac and Jacob is still to be kept." In the Law, the vitality of the ethical principles inherited from the prophets "was impaired in the stress laid upon formal observances and ceremonies. As a whole this law .... is

an unattractive and uninspiring mass of dead letter .... Its ethical standard is not higher than that which already was appearing in Greek literature and philosophy. Even the conception of deity .... was less lofty than to be found in the poetry and philosophy of Greece at the time of the second temple. Nevertheless, the influence of this Mosaic heritage upon the later religious development and upon the destiny of mankind for ages has no parallel in human history." "To accept the book of Esther as historical or as in any sense a narrative of facts is no more rational than believing in Jonah's three days' sojourn in the stomach of a 'great fish' .... It is interesting .... as illustrating the character and spirit of the Jews in Judea in the last centuries before the Christian era, the spirit of the Maccabees and of those who crucified the gentle teacher of Nazareth." The "I" of the Psalms signifies the personified community. "The wonderful thing about all these varied utterances that sprang from the devoted community of which the temple at Jerusalem was the center and the synagogues were scattered branches, is their adaptation to human moods and needs and aspirations in the individual man, which has made of them an anthology of religious devotion and worship for all time." It is an extravagant claim to regard the book of Job as a virtually faultless production. "It contains subtle delineations and some powerful descriptions, but it does not reach the profound depths of philosophy touching human life that were sounded in Greek tragedy of nearly or quite the same period, and does not excel in power of description, splendor of imagery or force of expression, the greatest passages of Greek poetry." The author's concluding estimate of the "epic" is that it is "massive, conglomerate, amorphous, inartistic, but imposing, with much that is precious to mankind mingled in its great bulk with much of grosser quality, the deposit of centuries in which the treasures were stored. Losing the cement of sanctity it may disintegrate, but that which is precious can never be lost."

Mr. Lanchester's object is likewise to popularize the results of the higher criticism which in his opinion has come to stay; but he is not bound hand and foot to all of its vagaries some of which may now be refuted by the aid of archaeological finds. Above all



he writes with sympathy and reverence. He dissects and dissevers, but the parts do not become infinitesimal. He compares and seeks to establish literary dependence, but only to prove to himself and to others how far above comparison is for instance the first chapter of Genesis. Though he concedes much to a sane criticism, he is emphatic in having to give up nothing that is vital in the value of the Old Testament. What Mr. Fiske designates as myths, are to him "theological conceptions." It is still in his judgment a book of unique and incomparable significance, first as the depository of the thoughts of one of the most gifted nations of the ancient world, then as unapproachable in most of its parts from a purely literary point of view, and lastly as the record of the self-revelation of God to His chosen people.

While the critics have a friend in the rectory of Salle, Norfolk, they are apparently not well received in the vicarage of All Saints' in Haggerston. Mr. Spencer is a well-informed and well-read man; he has perused the great mass of modern critical writings down to the latest German brochure; but he has succeeded in persuading himself that the higher critics are losing ground. He believes that archæology has come to the rescue of the traditional position. He is shocked at the slur which an exponent of Wellhausenianism casts upon the traditionalists as "censorious persons." Among the latter, he thinks, are scholars of eminence, such as Hengstenberg, Keil, Bachmann, Gasser, Möller, Oettli, Klostermann ("who stood out, excommunicate"), and others. Genesis, he argues, will be allowed to be the testing ground of the critical analysis. "If it is uncertain here it is uncertain everywhere. Now let the English reader take a Genesis in which the sources are indicated in different colour or type, and the process will appear strange and unnatural. An interesting, beautiful, and very old story is observed to be distorted and perplexed. Sometimes the climax, to which all leads up, is snipped off" (p. 73). "The cutting up of most of the Hebrew prophets into fragments, with an entire contempt for Hebrew literary tradition, which is the delight of the German intellect, seems to me to be based upon precarious principles" (p. 111). He has no scruple, on the authority of Sirach, to accept the Isaianic authorship of the second

part of Isaiah. "The Deutero-, Trito-, and many other Isaiahs tend to dwarf the original Isaiah" (p. 112). "All men agree that David wrote the kinah on the death of Saul and Jonathan and the kinah on the death of Abner. The man who could write such poems was a master of his art. He could turn his hand to other and even deeper themes. By this admission the fancy portrait of David as a half-heathen savage is shattered .... His people were right in attributing to David, magnanimous, brave, and a genius, poetry that has stirred the heart of the world, and which tells to-day his faults as well as his virtues" (p. 163). Accordingly there is a substantial portion of genuinely Davidic productions in the Psalter. "I am aware that there is a general agreement among Hebrew scholars that the language of Kōheleth is impossible to Solomon, and much later .... But it may also be said, and has been said by many competent scholars, including Pusey, that the language is not decisive. The whole tone and substance and manner of the book is like Solomon's old age .... With regard to the language it may be said that the language is not the language of any post-captivity writing. It is only peculiar and supposed to be late. Now just in this matter there seems extreme danger in a too confident critical position. For it is certain that Solomon, and especially in his old age, was an expert linguist in cognate dialects. It is not conceivable that he held converse with his numerous foreign wives in dumb show. He must have thought and spoken in dialects allied to but not the same as his native tongue. And it is not unnatural to his old age, therefore, that his language, though still pure Hebrew in the main, should have a colour of foreign words and foreign turns of expression given to it" (p. 195). I fear that readers who are a bit more familiar with the history of the Hebrew language than the author shows himself to be and perhaps with the recollection of what Krochmal has said about the language of Kōheleth will be tempted to smile at the well-intentioned but naively absurd theory with which we are here regaled. Of an equal merit is the author's brief for the *ketib* in Josh. 5, 1. Verse 6 (לָנוּ; the Septuagint, by the way, read also לאבותנו) cannot be cited in support, as any Jew might so have expressed himself at any time. The *ketib* in verse 1 is a plain error due to aberration of the eye to 4, 23. The Masoretes

had no compunction about correcting it. The *here* is substantiated by the Septuagint. To a reader coming from Wellhausen the booklet may prove a serviceable antidote. But criticism will have to be demolished with more formidable siege-works.

*Reasonable Biblical Criticism.* By WILLIS J. BEECHER, D. D., Professor of Hebrew Language and Literature, Auburn Seminary (1871-1908). Philadelphia: THE SUNDAY SCHOOL TIMES COMPANY, 1911. pp. xvii + 335.

*Wider den Bann der Quellenscheidung.* Von Lic. theol. WILHEM MOELLER. Gütersloh: C. BERTELSMANN, 1912. pp. 229.

*Über Doppelberichte in der Genesis.* Eine kritische Untersuchung und eine prinzipielle Prüfung. Von Dr. ARTHUR ALLGEIER, geistlicher (*sic*) Lehrer am Friedrichsgymnasium zu Freiburg im Breisgau. (*Freiburger Theologische Studien.* Unter Mitwirkung der Professoren der theologischen Fakultät herausgegeben von Dr. G. HOBERG und Dr. G. PFEILSCHIFTER. Drittes Heft.) Freiburg im Breisgau: HERDERSCHE VERLAGSHANDLUNG, 1911. pp. xvi + 143.

I. *Mose 14.* Eine historisch-kritische Untersuchung. Von D. JOHANNES MEINHOLD, Professor der Theologie in Bonn. (*Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft*, XXII.) Giessen: ALFRED TOEPELMANN, 1911. pp. 50.

*An Introduction to the Pentateuch.* By A. T. CHAPMAN, M. A., Emanuel College, Cambridge. (*The Cambridge Bible for Schools and Colleges.*) Cambridge: at the UNIVERSITY PRESS, 1911. pp. xx + 339.

Professor Beecher's attack on the critics equally falls short of the mark. The reader expects a "counter-critique"; the title of the book, "Reasonable Biblical Criticism," leads him to suspect concessions of a certain kind. But nothing of the sort happens. You cannot offset criticism by allegorical interpretation, by imputing to the sacred writers thoughts that are foreign to their language, nor by a multitude of harmonistic devices. If the work succeeds in confirming in their inherited beliefs the particular kind

of readers to whose level of culture its homespun style descends, it will have achieved its purpose; I doubt whether it will produce even so much as a ripple in the circles of the critics and their immediate disciples.

On the other hand, Möller's work ought to command attention. He meets the critics on their own ground. His book consists of two parts: a negative and a positive. In the former he takes up the reasons which have led to the analysis into "documents." He shows that the doublets or parallel accounts, if they are to serve as a clue to disentangling the knot, issue in a deadlock. There remain doublets within one and the same document that still are left to be accounted for. Apparently it is all a matter of degree, since a certain amount of duplication is considered harmless. Where then is the line to be drawn? And if an attempt is made to carry the analysis to its logical conclusion, the "documentary" theory resolves itself at the hands of Gunkel and Sievers for instance into the "fragmentary" hypothesis; the "documents" accordingly cease to be such and the text is broken up into an amorphous mass of infinitesimal parts, disjointed, without unity or character. As for the criterion of divine names, it likewise breaks down. Somehow the ancient writers forget themselves and introduce JHVH where you expect ELOHIM and vice versa. The critics thus cornered lay the blame at the door of the compiler or editor. But who is to tell where his exercise of authority stops? For the current conception of the editor is that he is altogether mechanical: he transcribes the "documents" word for word, he is blind to contradictions and incongruities, he is perturbed by no duplication, so long as he can save from the ancient documents all that is possible. But once you grant that his individuality asserts itself, and occasionally also beyond the assumed brackets in long portions which show literary skill, he really becomes an author; but then it becomes apparent that he does not mechanically transcribe at all, he uses his "sources" intelligently like so many an ancient or modern historian. And to return once more to the divine names, the one Elohist of the earlier critics received at the hands of their successors a twin-brother; but now it is becoming evident that there was a third

Elohist who is the most archaic. For in certain legends of Genesis which critics are constrained to place in pre-Israelitish times, the destruction of Sodom and Gomorrah is an instance, Elohim is a non-descript appellation of the deity as might have been current with any people. As an analogue one may think of the philosophic-sceptical use of Elohim in Koheleth. But if this be true, that is to say if the choice of the divine name be conditioned in the subject-matter, it ceases to be a criterion of authorship, as one and the same author would be led by the subject in hand to discriminate. If style and phraseology are to serve as indices of disparate authorship, it is all well enough if the documents are sufficiently lengthy to show all those traces of linguistic individuality; but when, as with Gunkel and Sievers, J and E and P are split up into multitudinous fragments, the similarity of language in certain groups of fragments becomes a puzzle. Möller is sensitive of the fact that to overcome the dominant method of criticism mere fault-finding and negative criticism will not avail. Hence in the positive part he proceeds to show by an example (the story of Abraham, Gen. 11, 27-25, 11) how by a more profound delving into the intent of the sacred writer supposed difficulties disappear and all assumes a harmonious aspect. As in the case of Eerdmans, we are ready to admit that criticism has been too facile with its universal remedy and that often the malady which they sought to cure was but imaginary. What differentiates the latter-day commentary to its disadvantage is the unwillingness to do exegetical work pure and simple of the kind that an earlier generation laboriously engaged in; to operate with the analysis of the texts carried to an absurd point is after all an easy matter. With a modicum of linguistic preparation (and it takes a life-time to enter into the fine points of Hebrew construction and style) and with the dissecting method which one so readily acquires and imitates, the commentary is all ready, almost made to order. If our present fashion of shallowness is to pass away and make room for the seriousness with which Holy Writ should be studied, a little scepticism concerning the efficacy of the analytical method will go a long way. Let us be grateful to those who are willing to inject this wholesome doubt into the minds of Bible commentators. The result will probably be a saner criticism held in check

by sound learning and a sense of responsibility which will shrink from vagaries. Möller's little book accomplishes the important service of stirring our conscience as expounders of Scripture.

We have had occasion to see how divided even modern Catholics are on the critical position. Another example is furnished by the work of Allgeier who, at least for the book of Genesis, endeavors to refute the arguments for the existence of parallel (and contradictory) accounts which were advanced in a monograph by Schulz published in 1908. The harmonistic devices are much the same as elsewhere in the works of the traditionalists though bolstered up by much erudition. The second part of the work which deals with the dogmatic objections to the theory of duplicates is interesting as showing that no definition *ex cathedra* has so far been forthcoming in the Church with reference to the all-important matter of inspiration. Hence it is that for the time being a certain measure of freedom and divergence of opinion exists among Catholic dogmaticians which makes for the infiltration of criticism into the works of Catholic students of the Bible. The tone of the monograph, though polemical, is dignified; and since it is but proper that in a controversy both sides should be heard, Allgeier's work by the side of that of Schulz will hold its own. An intermediate position is certain to win out in the end.

In spite of all these attacks, it is but fair to say that a sane adherence to the dominant type of criticism is holding the ground. Professor Meinhold's monograph on the fourteenth chapter of Genesis is perhaps not a fair specimen of what is currently acceptable to a large body of critics. His demolition of the archæological evidence in favor of the historicity of the main points in the narrative goes a bit too far. Post-exilic Judaism is a convenient enough receptacle for accommodating all manner of literary productions for which one is unwilling to find a place in earlier epochs, chiefly for the reason that the centuries consecutive upon the work of Ezra are so obscure.—Unstinted praise belongs of right to Chapman's Introduction to the Pentateuch published as a part of the Cambridge Bible for Schools and Colleges. The current treatises on the subject are so technical and overmastering that we know of no work better suited to the

needs of the beginner than this admirable presentation by Chapman. A sober tone prevails throughout. Counter-arguments are brought to the attention of the learner and their force submitted to a searching criticism. It was a wise procedure not to entangle the student in all the ramifications of Pentateuchal analysis of the so-called advanced type. The broad outlines are sedulously kept in mind. As a work of information on the position of the Wellhausen school it will remain useful for some time to come in the hands of English-speaking students.

*Egypt and Israel.* By W. M. FLINDERS PETRIE, D. C. L., LL. D., F. R. S., F. B. A. London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1911. pp. x + 150.

*Grundsteine zur Geschichte Israels.* Alttestamentliche Studien von MARTIN GEMOLL. Mit zwei Karten. Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1911. pp. VIII + 480.

*Die Indogermanen im Alten Orient.* Mythologisch-historische Funde und Fragen. Von MARTIN GEMOLL. Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1911. pp. VIII + 124.

Professor Petrie, preeminent among living excavators and explorers of ancient Egypt, has written a popular work on the relations of the land of the Pharaohs and Israel. He begins with Abram, the shepherd prince, and concludes with the Christian age. He places the exodus in the year 1200 B. C.; he accordingly assumes from the mention of Israel as resident in Palestine in the stele of Merneptah that only a part of the Israelites went into Egypt. He describes the relations to Egypt in the period of the monarchy, the bearing of the Elephantine finds on the beginnings of the Jewish immigration into Egypt, the great Alexandrian colony, the temple of Onias the foundations of which were laid bare by him; he shows how the Logos doctrine was developed on the soil of Egypt, how again the discovery of the *Logia* of Jesus sheds light on the composition of the Gospels, how finally certain elements of the Egyptian religion have entered into Christianity. It is certainly a very useful treatise on a subject which will always excite interest. Petrie apparently has no difficulty about accepting the

sojourn in Egypt and the exodus as historical though no direct reference to either is found on the monuments.

Gemoll, on the other hand, is radical. There have been others who played fast and loose with the traditions deposited in the Bible concerning an event to which the sacred writers never weary of alluding. His starting-point is an investigation into the meaning of "Mišraim." Winckler's theories on a Mišr contiguous to but nevertheless outside Egypt are gone into at length. But the author arrives at the conclusion that the biblical Mišraim together with the land of Goshen are to be sought in Southern Palestine. It is there that Israel was oppressed, and the exodus means but a forced migration of some tribes further North, pushed out of their seats by a fresh wave of migration. By a series of daring and highly questionable geographical identifications Gemoll transfers Jephthah and Gilead from across the Jordan to the West; Jabesh-Gilead is the same as Jebus-Jerusalem (= Salem = Kiriath-jearim); the Canaanites and Kenites are made identical and both proclaimed non-Semites; with them are furthermore identified the Horites = Ħaru = Aryans whose capital Jerusalem was; the Hyksos were likewise Aryans; mount Zion was the "mountain of Jahveh," and Pereš-Uzza is but the deformed Iranian *pairidaēza* = paradise; the high-priest Aaron and Araunah upon whose threshing-floor David built an altar are brought together with the Iranian deity Varuna; Jahveh accordingly becomes Yima-Yama, Ahura-Varuna's twin-brother. The sum and substance of all these novel contentions is that Jahveh though indigenous in Canaan was derived by the Israelites from the Aryans in Palestine. In his subsequent work, "Die Indogermanen im Alten Orient," a mass of Celtic lore is adduced to show that the population which occupied Palestine in pre-Israelitish times was not specifically Indo-Iranian, but rather generally Indo-European and that the invasion proceeded from the West. I doubt whether sober-minded scholars will take seriously all these lucubrations of a fertile imagination; it suffices to mention that in the newer work Abraham is brought together with King Arthur and Lot with Lear. What a stupendous amount of lost labor! That here and there something may be found to learn from his observations we will not gainsay. But the two



works must be judged by the general theories rather than by the details, and the former are untenable alike in method and results.

*The Source of the Christian Tradition.* A critical history of ancient Judaism. By EDOUARD DUJARDIN. Revised edition, translated by JOSEPH McCABE. [Issued for the Rationalist Press Association, Limited.] London: WATTS & Co., 1911. pp. xvi + 307.

*Sociological Study of the Bible.* By LOUIS WALLIS. Chicago: the UNIVERSITY OF CHICAGO PRESS, [1912]. pp. xxxv + 308.

*Geschichte der Alttestamentlichen Religion.* Kritisch dargestellt von EDUARD KOENIG, Dr. Phil. u. theol., ord. Professor u. Geheimem Konistorialrat. Gütersloh: C. BERTELSMANN, 1912. pp. VIII + 608.

*Die Dämonen und ihre Abwehr im Alten Testament.* Von Dr. Phil. ANTON JIRKU. Leipzig: A. DEICHERT'sche Verlagsbuchhandlung Nachf., 1912. pp. VIII + 99.

Resting on the hypercriticism of Maurice Vernes "who has proved that the compilation of all the biblical writings, especially the prophetic works, must be placed later, not only than the destruction of the ancient kingdoms, but even than the restoration," M. Dujardin makes a clean sweep not merely of the traditional account of the history of the Jewish people and of the Jewish religion, but also of the conceptions of the current school of criticism. With the composition of the biblical books placed in post-restoration times, all that is narrated in them concerning the long stretch of time antedating that event is pronounced mythical and legendary, and the "scientific" spirit has to content itself with the scanty allusions in extraneous sources to sketch the "early days" of Jewish history in all told eighteen pages. Pre-exilic Israel is reduced to the level of any of the petty peoples who were its neighbors, and "Jahveh, who afterwards became the one god of the Jews, the Eternal of the Christians, and the Absolute of the philosophers, cannot have been a less abominable idol than Camos (Chemosh) and Milcom." Jewish history begins in 588. The Restoration was the work of the Jerusalemites who had remained.

A few may have returned under Cyrus, but the founders of the Jewish nation must be sought among the miserable population which remained in the country. What we moderns call patriotism, nationalism, love of country, in Jerusalem all found expression in the name of Jahveh. The work of the school of Ezra—for Ezra himself may have been a fictitious person—consisted in the prohibition of any other cult than that of Jahveh, of any representation of the deity in a material form, and of mixed marriages. A hierarchy was established and the Sabbath and circumcision were made national institutions. When this work was done, Jewish literature began. The first pages of the Mosaic books were written about the middle of the fifth century. The Jahvist-Elohists projected their own theories into the past. They composed the narrative of the beginnings to square with their latter-day needs and wishes. The year 409 is the approximate date for the promulgation of Deuteronomy. The Elephantine Jews who turned to Jerusalem soliciting their interest in the restoration of their destroyed temple opened the eyes of the hierarchy to the necessity of safeguarding the monopoly of Jerusalem. The Deuteronomic Law is the expression of the imperialist policy of Jerusalem; just as the Priests' Code belongs to the period when the state of Jerusalem had definitely secured the hegemony over one half of Palestine coinciding in the main part with the beginnings of prophetism in the Greek era. Hellenism gave the impetus to prophetism. Over against the ruling aristocracy with their tendency to Hellenization there arose the prophets as leaders of the nationalist democracy. Hosea and Amos and Jeremiah and Ezekiel and Isaiah are but fictitious names; the real authors lived in the troublous times of the Hellenist invasion. The prophets and Scripture in general were internationalized in aftertimes; in their own day the prophets were the protagonists "not of justice, but of the claims of their own people and their political party." The Second Isaiah closes the century of the prophets about 200; Daniel, in 164, inaugurates the era of the apocalypses. The Psalter intervenes as the hymn-book of the traditionalist party. In the Apocalypses Jewish imperialism has come to the despairing surrender of itself into the hands of the supernatural. It is then that religious faith is born. "That is the prodigy of the Jewish

soul. When all hope is forbidden, it still finds grounds for hope. It does not abdicate; it does not renounce; it persists in its dream of revenge, even when the foot of the Roman is upon it. But its indefatigable imperialism now demands that an angel shall come down from the heights of heaven." If Shammai counseled resistance, the meek Hillel simply bade the people not to despair but to believe and hope. Prophet-agitators arose who were the disciples of Hillel, among them John the Baptist and Jesus the Nazarene. The Jew of the Dispersion for a correct estimate of whom we must turn to Tacitus, bent to the inevitable but found strength in his confidence that he would conquer in the end. But with the idea of victory over their enemies was associated from the earliest prophets that of the revenge of the lowly over the powerful. That message won the lower classes of the pagan world. "Then through the Empire the news suddenly spread that the day of deliverance was at hand, and that, marvelous to relate, not only the Jews, but the Judaisers and all the lowly would come to them, would be invited to take their place in the kingdom of vengeance. This novelty was taught by a Jew of Tarsus, in Syria." The book issued from the Rationalist Press Association may appeal to the circles for which it has been translated, but hardly to sane readers whose canons of historical criticism will guard them against the vagaries of the "scientific mind."

The new point of view from which Mr. Wallis approaches the "Bible problem" is in his estimation the application of sociological method in explaining the evolution of the history of Israel and Judaism. The sum and substance of his reasoning for which the data have been culled from works of the dominant school of criticism (not always at first hand, though the author shows himself well-informed) is to the effect that the Hebrew nation, as known to history, arose at the point of coalescence between the incoming Israelite clans and the Amorite city-states already established in Canaan; that the amalgamation of the two heterogeneous elements entailed a long process during which nomadism and civilization fought for supremacy; hence for some time the nation was divided, one part in which the Amorite tendency was stronger worshipping the national god in the character of an ordinary,

"civilized" Baal, who countenanced the social system of civilization, with its universal slavery and its disregard of the common man, and the other where the old Israelite tendency was the more powerful claiming the national god as the patron of the old, brotherhood *mishpat*. "As a consequence, the evolution of Yahweh from a god of nomadism into a god of "civilization" was *obstructed*." That obstruction was the work of the prophets who stood for the ideals of ancient Israel. Through the fight against the Amorite gods the religion of Israel took on its world-renowned character of absolute exclusiveness, and through the struggle with civilization, the "Amorite iniquity," the prophetic *mishpat* was evolved. There were two classes of prophets, however, the "regulars" and the "insurgents." The pendulum sways: now the Amorite element predominates, now the Israelite. The prophets (of the "insurgent" class) are not to be classed with the modern socialist. They are not interested in the abstract question of "human rights"; they merely protest against the crowding of the less fortunate property-owners into the lower, enslaved class. When at length the Baal tradition was defeated, the prophets were silenced, and the Torah with its Church and hierarchy established itself. Under a new and subtle form, that of ritualism, the ancient Amorite tradition was brought back. The social problem was rejected by Judaism. Jesus was more than a prophet; he made himself "one" with the Redeeming God of the Hebrews. While Christianity began its history in the lower social strata, the Catholic Church rejected the social problem when the religion of Jesus became institutionalized; in terms of Old Testament evolution, the Catholic Church became tintured with "Amoritism." There was at length a great social revolt against the mediæval Church; but Protestantism likewise became externalized, and the social problem was once more pushed to the background. Modern society dissolves the ancient bonds between politics and religion. The modern Church cannot have a "social program," at best it may serve as a generator of moral and spiritual energy. The great social awakening in our days means that we are learning that human problems are caused not only by the bad will of individuals but by defective social arrangements. Sociology will assert itself as the synthesis of individualism and socialism.—Leaving aside

the sociological framework in which the author has expressed his ideas, the central thesis of the evolution of Judaism out of a conflict of nomadism and civilization has been taken over from Wellhausen and Stade and others. The question, however, how it came about that the new "variety" of religion as represented by that of Israel was evolved is not sufficiently answered by the circumstance that whereas the Normans, the Kassites, the Hyskos found national group-organizations already formed in the lands they conquered, the Israelites supplied the framework of national government and religion to the city-states of the Amorites. The query is still pertinent, Why did not Chemosh for instance develop on the same lines as Jahveh? The Moabites were nomads like the Israelites, and they found an aboriginal Amorite population on their settling in their new habitat. It would seem that a personal element is left out of account entirely, the personal equation which from the start made Jahveh and Israel unique.

One turns away with a sense of relief from all these interesting but nevertheless subjective constructions of the history and development of Judaism to König's monumental "History of the Old Testament Religion." On a previous occasion it was our privilege to refer to the eminent services of König in the province of the linguistic study of the Old Testament. The author thus comes excellently prepared for his latest work through the entire course of which a singular mastery of all the details of exegesis is maintained. But König's previous works, as for instance his notable "Introduction to the Old Testament" (1893) and his "History of the Kingdom of God" (1908), aside from minor publications, have fitted him as a critic and theologian. The signal feature of the present work, however, consists in its argumentative method which by the way distinguishes also König's linguistic works. Thus, while a positive development of his own theories concerning the weighty subject in question runs from beginning to end, there is nevertheless at every stage introduced a thorough review and discussion of the views which he is constrained to reject. The book will commend itself if for no other reason on the ground of this feature alone which enables the reader to study the questions independently and to review in his mind all possible

and impossible positions that have found sponsors. Readers who will consult their æsthetic pleasure or comfort as paramount will perhaps be repelled by the constant strain to which their reasoning and critical power is put by König, the student who values information of the right sort above literary entertainment will on the contrary be grateful to him for the all-round discussion of momentous problems. The layman of whatever description with perhaps a theory of his own ready-made has his natural preference for the neat theories; the scholar wants the facts, the hard facts which fit themselves with difficulty into any one system. König believes in criticism; he is an upholder of the documentary hypothesis; but he is conservative with reference to the order and dating of the documents. He places the Elohist before the Jahvist and the latter in Davidic times, while the Decalogue and Book of the Covenant (Exod. 21-23) are assigned to the Mosaic period. He emphasizes what is common to two or more of the sources and he establishes their credibility with regards to the events which they narrate. With such preliminary and basic principles he sets aside the crude evolutionistic notions which make of the pre-prophetic religion a polytheism or polydæmonism originating in totemism, animism, and the like. He questions the misnomer "pre-prophetism"; he knows of the *ancient* prophets and the *later* prophets. The first prophet of the monotheistic religion was Abraham and it meant a turning away and separation from magic and divination and the many gods and the sensual representations of them. König vindicates the historical character of the religion of the patriarchs and of Moses. The God of Moses was neither Canaanized in the sequel nor Babylonized. There is no ground for contrasting the prophetic religion and the "Volksreligion." Apostasy existed; but withal the "legitimate" religion maintained itself. It was kept alive in the prophetic guilds who carried on the Mosaic traditions. The "prophets of action" (a phrase adopted from Herder) were followed by the oratorical (literary) prophets. Their work consisted in leading the people back to fidelity to their ancestral God. There was nothing new in their message. They were not founders of the religion of Israel. Nevertheless they contributed noteworthy moments towards the spiritualization of the character and worship of God. They equally spiritualized the

conceptions of the Kingdom of God and of the providential mission of Israel in the world. When the work of the prophets was done and Israel won back to its God and its mission, the task of inuring the people to its career of faith, obedience, and hope was taken up by the scribes and rabbis. The appraisal of the final stage of the religion of the Jews as it found its expression in the dogma of the supremacy of the Torah is naturally undertaken from the point of view which looks for the consummation of the spiritual potencies of Judaism in the Gospel. Such are in the main the salient points of a work which it is hoped every student who aims at arriving at conclusions which may be tested by objective argument will make his *vade-mecum*.

A monograph on the demons and the means of warding them off in the Old Testament undertaken "without any preconceived opinion or apologetic tendency," yet arriving at the conclusion that "Jahveh was at all times the sublime world-God of the Hebrews and not the product of an evolution from crude beginnings upwards," should evoke interest. The author finds that the Hebrews believed in addition to the One God in a multitude of subordinate spiritual beings which we designate as demons. The belief in demons, however, was totally opposed to the Jahveh religion. Naturally with the belief in the existence of demons it became necessary to find ways and means of warding them off. Some of the elements of the cult as prescribed in the Priests' Code are ultimately rooted in the desire of counter-acting the evil influences of demons. While the belief in the existence of demons, the *shedim* perhaps excepted, has its origin in common-Semitic traditions, it is possible that the cult laws in P may have been influenced by Babylonian customs. But if such an influence be assumed, it antedated the conquest. Against certain critics it is denied that Jahveh betrays any demoniacal features. Whatever be the merits of the author's general conclusions, exception must be taken to several points of detail. Thus the interpretation of ירעני as an original plural (of the type אלהים) from which the singular ירעני was subsequently derived, or of איש in Gen. 32, 25 as "demon" (on the basis of Assyrian) and of ויברך אתו (v. 30) as "he made him bend the knee, i. e. subdued him," will hardly be taken seriously.

מלון הלשון העברית הישנה והחדשה חברו אליעזר בן יהודה ירושלמי

*Thesaurus totius Hebraicitatis et veteris et recentioris.* Auctore ELIESER BEN IEHUDA, Hierosolymitano. Schönebergi apud Berolinum in aedibus Prof. G. LANGENSCHIEDT. III, parts 6-12 (זרי - חדרה). pp. 1397-1740.

*La durée de l'année biblique, et l'origine du mot שנה.* Par S. FERARÈS. Extrait de la *Revue de Linguistique*, 1912. Paris: LIBRAIRIE DURLACHER, 1912. pp. 24.

Parts 6-12 complete the third volume of Ben Iehuda's *Thesaurus* of which a lengthy notice appeared in vol. II of the New Series of this REVIEW (591 ff.). Of new words or words to which a new signification is given we may mention זרם "current (of thought)," חברה "schoolmate," חביתה "omelet," חניני "solemn," חנייה "waist-coat," חליקה "blouse."—Ferarès would make us believe that שנה which is etymologically connected with שנה "to double" corresponded to a measure of time consisting of two lunations and that in the period of Abraham a year was equal to seven months or lunations. His arguments are not convincing.

*Das Buchwesen im Altertum und im Byzantinischen Mittelalter.* Von V. GARDTHAUSEN. Zweite Auflage. Mit 38 Figuren. (*Griechische Palaeographie.* Von V. GARDTHAUSEN. Zweite Auflage. Erster Band.) Leipzig: VEIT & Co., 1911. pp. xii + 243.

*Papyri Graecae Berolinenses.* Collegit WILHELM SCHUBART. (*Tabulae in usum scholarum.* Editae sub cura IOHANNIS LIETZMANN. 2). Bonnae: A. MARCUS, MCMXI. pp. xi + tabulae 50 + pp. xxiii.

*The Old Testament in Greek.* According to the text of Codex Vaticanus, supplemented from other uncial manuscripts, with a critical apparatus containing the variants of the chief ancient authorities for the text of the Septuagint. Edited by ALAN ENGLAND BROOKS, B. D., Fellow and Dean of King's College, and NORMAN MCLEAN, M. A., Fellow of Christ's College, University Lecturer in Aramaic. Volume I. The



Octateuch. Part I. Genesis. Part II. Exodus and Leviticus. Part III. Numbers and Deuteronomy. Cambridge: at the UNIVERSITY PRESS, 1906. 1909. 1911. pp. viii + 155; viii + 405; vii + 676.

*Codex Zuqninensis Rescriptus Veteris Testamenti.* Texte Grec des manuscrits Vatican Syriacque 162 et Mus. Brit. Additionnel 14, 665. Edité avec introduction et notes par EUGÈNE TISSERANT. (*Studi e Testi.* 23.) Roma: TIPOGRAFIA POLIGLOTTA VATICANA, 1911. pp. lxxxvii + 277.

*Septuaginta-Studien.* Herausgegeben von ALFRED RAHLFS. 3. Heft: *Lucians Rezension der Königsbücher.* Von A. RAHLFS. Göttingen: VANDENHOECK & Ruprecht, 1911. pp. 298.

*Fragmente einer griechischen Übersetzung des samaritanischen Pentateuchs.* Von PAUL GLAUE und ALFRED RAHLFS. Mit einer Lichtdrucktafel. (*Mitteilungen des Septuaginta-Unternehmens der Königlichen Gesellschaft der Wissenschaften zu Göttingen.* Heft 2.) Berlin: WEIDMANNSCHE BUCHHANDLUNG. 1911. pp. 68.

*A Coptic Palimpsest* containing Joshua, Judges, Ruth, Judith and Esther in the Sahidic dialect. Edited by SIR HERBERT THOMPSON. London: HENRY FROWDE (OXFORD UNIVERSITY PRESS), 1911. pp. xii + 386.

*Untersuchungen über die Peschitta zur gesamten hebräischen Bibel.* Zugleich ein Beitrag zur Erkenntnis der alten Bibelübersetzungen. Von Dr. CH. HELLER. Teil I. Berlin: M. POPPELAUER, 1911. pp. 72.

*Die aussermasorethischen Übereinstimmungen zwischen der Septuaginta und der Peschitta in der Genesis.* Von Lic. theol. JOHANNES HAENEL. (*Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft.* XX.) Giessen: ALFRED TOEPPELMANN, 1911. pp. 88.

Gardthausen's work on the Book in Antiquity and in the Byzantine period which constitutes the first volume of the second edition of his monumental text-book of Greek Palæography (the first edition appeared more than thirty years ago) should be

brought to the attention of all students of the Bible. For the manner in which ancient Hebrew books were prepared we have a monograph by L. Blau (*Studien z. althebr. Buchwesen* i. Strassburg i. E. 1902). But apart from the fact that the relation of Oriental customs to Western modes is elucidated in the larger context as furnished by Gardthausen, the student of the Scriptures who has to deal with Greek and Latin translations must necessarily possess himself of information bearing on all matters palæographical. To all such the new Gardthausen will be welcome indeed. In the introduction palæography (in the narrower sense) is defined in its relation to epigraphy and diplomatics (study of documents); a history of Greek palæography from Montfaucon to modern times is then given together with a bibliography of specimens of writing as well as of facsimile reproductions of entire manuscripts. The history of book making in antiquity is treated in nine chapters dealing with writing material (papyrus, parchment, "palimpsests," paper, "water-marks," "the bookworm"), the external form of manuscripts (wood or wax tablets, the leaf, the scroll, the format of books), letter and seal, bookbinding, writing utensils, ink, color, silver and gold script, ornaments, initials, painting. Exact and up-to-date as the information is, it is singularly fascinating. The externals of book producing have their history which all book-lovers will do well to study. Many practical hints on the manner of describing manuscripts will be found in this condensed text-book of Greek palæography.

On a previous occasion we noticed the publication by Cavaliere and Lietzmann containing specimens of Greek codices from the Vatican (*JQR.*, New Series, I, 574 f.). In the same series Schubart furnishes specimens of Greek papyri from Berlin. The specimens run all the way from the fourth pre-Christian to the eighth post-Christian century. When it is remembered that the archetypes and the earliest copies of the Septuagint must have been written on papyri and in script similar to the one used on the contemporaneous papyri extant the importance of practice in reading papyri becomes obvious.

The Larger Cambridge Septuagint edited by Brooke and McLean is now complete so far as the Pentateuch is concerned.

The minor edition which preceded the present undertaking is, as students know, that by Swete and has now gone through a number of editions. While the latter confined its apparatus to a selected list of uncials, the larger work is inclusive of all uncials; then a stately number of selected cursive manuscripts, all of the ancient versions of the Greek, and a goodly number of Greek and Latin Fathers have been drawn upon for variants. With regard to the cursives, the number collated falls below that embodied in Holmes-Parsons, though quite a number of new cursives which have come to light since the Oxford publication have been collated for the new work. The distinguishing mark of the new edition is its reliability on which score the sins of the Oxford editors or their collaborators are well known to students (comp. Ceriani, Lagarde). Of course, no human work of so gigantic a size can be perfect. I have come across a number of errors, particularly errors of omission. Thus, to mention one example, the last verse of the sixth chapter of Numbers (in the Hebrew) which is wanting in the Septuagint (original) is found not only in quy<sup>a</sup>? (as the editors note), but also in G (curiously enough without the asterisk). A word or two must be said about the new Septuagint for the benefit of the majority of Bible students who are apt to use it and who are not Septuagint specialists. In the first place the editors have simply given the text of B (the famous Vatican codex; where it was defective, another uncial takes its place) with some minor deviations from the text as published by Swete. In the apparatus the variants from the sources indicated above are registered. But *no critical restoration of the original of the Septuagint as it left the hands of the translators was intended*. Let therefore no one mistake the intention of the editors. The warning is not superfluous considering the use to which Lagarde's well-known publication has been put. For despite the warning of its editor who merely laid the foundation for a reconstruction of Lucian, his text has been persistently taken for Lucian's. In the second place, the arrangement of the variants is necessarily mechanical. Only in this way could the task of registration be accomplished with any degree of reliability. The arrangement therefore serves practical purposes. It is not an easy task to reconstruct the *consecutive* reading of the manuscripts on a given verse. But it can be done, and done to

advantage, on the basis of the painstaking labor of the editors, if one will only take the trouble to re-write the evidence *in extenso* as he requires. Much that is at present disjointed or misleading will be found to be clear when brought together. Thirdly, with regard to the daughter-versions and patristic quotations, what is actually found in them is given, but the editors naturally do not guarantee that every reading thus recorded goes back to a Greek source. For the daughter-versions frequently deviate from the Greek by transposition, addition, and curtailment. And the Fathers have often quoted from memory, or wove the words of Scripture into their own words with the least intent of quoting exactly. Fourthly, to the uninitiated the editorial work appears gigantic it is true, but nevertheless mechanical. They think that all that the editors did was excerpting readings, though even that requires in the case of manuscripts a knowledge of palæography, in the case of the daughter-versions a fine knowledge of some seven languages or dialects, and in the case of the Fathers much erudition. If one remembers that from the list of cursives extant only a certain number have been selected, while the remainder were incorporated from Holmes-Parsons and marked as such, it becomes evident that a principle of selection was to be obtained. Now this principle of selection is based on nothing short of a painstaking and thorough-going study of all the apparatus of Holmes-Parsons which preceded the preparation of each volume in the manuscript. How much discrimination this kind of work entails those who have busied themselves with similar labors alone know. Thus when it was ascertained that a group of say some thirteen manuscripts constituted a class by themselves, three or four were selected as representatives of the class, while the variants of the other members of the class were not verified but allowed to stand on the authority of the Oxford editors. This point is mentioned not merely to show how much penetration of the mass of variant readings was required before the editors could approach the task of re-examining those cursives which were selected for the purpose. For the right weighing of the evidence as now presented it is imperative that the student know that a letter of the alphabet may stand for the manuscript which it designates, but in reality for an entire group of manuscripts. In other words, the sigla do

not stand for individuals, although in the nature of the case as far as the editors' intention goes they should so be taken; but in the final estimate of the readings it becomes important to know which of them are group-readings. To illustrate, of a group of four manuscripts (74, 76, 84, 134) the latter (134 = t) was selected as the representative. A t reading is therefore, unless the contrary becomes evident, the reading of not one, but of four manuscripts. Two further manuscripts (44 = d, 106 = p) figure among the selected manuscripts which were examined afresh. It is misleading to treat them as equal in importance to t. For they represent but themselves. Both belong to the t group, but because they deviate rather extensively from the group, it was deemed necessary by the editors to give their evidence based on their own sight. As a matter of fact, the deviations are not of importance; some of the omissions are due to error (homoiooteleuton, etc.) or to a desire to condense the text. This time the editors have erred perhaps in giving too much. But when one understands their motive and moreover has learned to value the readings and by comprehending them to remove them, both the procedure of the editors is recognized and the dangers of giving them undue weight is warded off. Attention is finally to be drawn to the Hexaplaric material recorded at the bottom of the page. Our knowledge of the late Greek translators is thus extended and many corrections to Field's great work are obtained. In the light of the remarks given in the preceding it becomes evident why a work of this nature must necessarily be a slow one. Our present generation cannot expect to witness its completion; our successors will, if not possessed of the original of the Septuagint, at least possess an apparatus at once fuller and more reliable.

A new manuscript of the Septuagint, or as much as now remains of it, has been given to the learned world by M. Tisserant in a splendid edition. Fortunately no part covered by the Larger Cambridge Septuagint is contained therein so that it will be reserved for the future parts to incorporate it as a new uncial. Strictly speaking, it is not one, but six codices. But the parchment of these various codices was used in the ninth or tenth century for the text of a Syriac Chronicle after the Greek script had been washed off (palimpsest). The Syriac codex which was probably

written in the Zuḡnin monastery (hence *Codex Zuḡninensis*) is now divided between the Vatican Library and the British Museum; but the major part is in the Vatican. Portions of the underlying Greek text were deciphered and published by Tischendorf in 1857 and by Cozza-Luzi in 1902 (1905). Cornill and after him Ceriani identified the Ezekiel parts with the Lucianic recension. With the exception of one leaf (III Ki. 8, 58-9, 1) the whole, according to the editor whose contentions are substantiated by the investigations of Rahlfs (see below, and *TLZ.*, 1911, col. 742), exhibits a Lucianic text. In the Book of Judges for instance the new manuscript shows marked affinity with the cursive 54 which has been claimed as Lucianic by G. F. Moore for Judges and recently by Hautsch for the whole of the Octateuch (see *JQR.*, New Series, I, 572 f.). The parts recovered contain portions of Judges, III Kingdoms, Psalms, Ezekiel, and Daniel. The editor has read the palimpsest without the aid of chemical reagents (Gardthausen, *Buchwesen*, 107 f.).

Through the editor's kindness Rahlfs was placed in a position to utilize the Zuḡnin text of III Kingdoms for the third part of his Septuagint Studies which deals with Lucian's text of the Books of the Kingdoms (Samuel and Kings). The monograph which as a model of critical labor centering about an important Septuagint recension few will be able to approach does honor alike to the author and to the philosophical Faculty of the Göttingen University which awarded the first prize to the essay submitted to it in manuscript. After a survey of the witnesses of the Lucianic text, their respective value is determined, and the conclusion is reached that the group 82. 93 is superior to the group 19. 108 and that singular readings of individual manuscripts within these groups may lay claim to consideration only in a few exceptional cases, that furthermore Lagarde's edition, while corresponding to these principles on the whole, will bear revision here and there. On the basis of a renewed investigation of Josephus (one will remember Mez' thesis of an "Ur-Luzian" before Lucian), the Greek writers to the end of the third post-Christian century, and the Latin writers as well as fragments of the Old Latin Bible, Rahlfs proves conclusively that there cannot be any question of a Lucianic type in advance of Lucian. He then submits certain parts of the Lu-

canic recension to a thoroughgoing test with regard to its sources (his treatment of the catalogue of Solomon's governors the author rightly regards as the specimen of a textual commentary which in his judgment it will become imperative to write some day on the whole of the Septuagint) and his result is that the basis of the recension is an ancient, pre-hexaplaric text of the Septuagint which is closely related to the text of the Vatican (B) and the Ethiopic translation. Nevertheless there are elements in Lucian which are not of his own making, yet are at variance with B Aethiops. As a certain want of principle appears to characterize the recension in question it is not easy to find a criterion for singling out what is Lucianic and what pre-Lucianic. Nor will the criteria if found be necessarily the same in the several books as Lucian may have followed different principles in different books or he may have had collaborators who though on the whole working according to his principles nevertheless went their own way in many particulars. A by-product of Rahlfs' investigation is the authentication (in the greater part of the Bible) of the B text and of its related satellite, the Ethiopic version, as embodying the text nearest to the original considering that both Lucian and Origen (as is probable) made it (that is, a text cognate to it) the basis of their recensions.

The second instalment of the Göttingen Academy publications dealing with the Septuagint (*JQR*, New Series, I, 573) is devoted to fragments of a Greek version of the Samaritan Pentateuch edited by Glaue and Rahlfs. The leaves which were found in Egypt are now the property of the University of Giessen and belong to a codex which was written in the fifth or sixth post-Christian century. The fragments contain portions of Deuteronomy. The Samaritan character of the text is made certain by the famous reading in 27, 4 "mount Gerizim" for our "mount Ebal"; moreover the words are transliterated and in Samaritan fashion (Cowley, *Samaritan Liturgy*, II, p. lix) written in one word: ἀργαριζιμ. It is interesting that **ⲁ** reads here likewise: *in monte garzin* (overlooked by the editors). Other Samaritan peculiarities of rendering which tally with the Samaritan Targum occur. A Greek translation of the Samaritan Pentateuch was known to have existed before this find was made (see the references by the editors p. 61 ff.). According to Rahlfs the fragment

Gen. 37, 3—4. 9 collated in the Larger Cambridge Septuagint and denoted as  $\Delta_1$  belongs likewise to the Greek version of the Samaritan Pentateuch.

A palimpsest manuscript acquired by the British Museum has brought to light the Sahidic text of Joshua, Judges, Ruth, Judith, and Esther which has been edited by Sir Herbert Thompson. Hitherto we have only possessed fragments of these books (see the list pp. x-xii). The collocation of Ruth with Judith and Esther is peculiar. In Greek manuscripts this grouping is very rare; but it is met with in Syriac (Jacobite codices) (Crum, p. vi, n. 1; Rahlfs, *TLZ.*, 1912, col. 68). The editor avers that he has spared no pains to make the text as accurate as possible; but in view of the condition of the MS. in many parts he would not be certain that he has escaped error. I have noticed an error on p. 18, l. 30, where the second letter  $\Pi$  should be corrected to  $N$  (see p. xii). In the place in question there is a reading which is found in one lone Greek MS. (118) and the Old Latin (see *AJSL.*, XXVIII (1911), 5). The editor has not ventured to pronounce upon the filiation of the Greek text underlying the translation. "In the book of Joshua this text follows none of the three chief uncials (A, B, F), but seems to be based on an independent text, having many readings peculiar to itself." My own examination which at present is in process of completion (I am preparing in connection with my forthcoming edition of the Book of Joshua in Greek according to MS. 54 and cognate witnesses, a Greek-Sahidic-Latin-Ethiopic-Syriac-Hebrew Index) goes to show that the basis of the text is related to B and the unrevised Ethiopic; the present text reveals Hexaplaric revision of which there are a few elements even in B and a great many in the Ethiopic; it also shares some readings with the Latin. Of course, there are met with additions which belong to the translator and were no part of his "Vorlage"; but otherwise it is safe to say that we have before us the Bible text current in the Egyptian Church. The latter appears to be relatively the purest and, when judiciously emended, it will some day yield the original. The importance of the new publication is thus seen to be great.

Heller's monograph on the Peshitta is apparently a doctorate thesis and, as is usual with such publications, is ambitious in plan



but modest in actual accomplishment. It announces itself as the first part of a work on the entire Peshitta of the Old Testament. The author has used no manuscripts except one codex of the Royal Library at Berlin which contains but a small part of the Old Testament. He assumes Jewish influences in the Syriac version but repudiates Schoenfelder's notion that the Peshitta is dependent upon Onkelos. He arranges his observations culled from various parts under lists showing the agreement of the Peshitta with talmudic exegesis or talmudic hermeneutics as well as with principles of interpretation evolved by the mediæval Jewish exegetes. As a specimen of erudition the work may pass; but when it comes to accepting his contentions I fear that a modicum of criticism will overthrow them. Questions of dependence must be settled by a process of elimination; otherwise we may be dealing with mere coincidence. I have come across misprints.

The question of the relation of the Peshitta to the Septuagint at least for the book of Genesis is the subject of a monograph by Hänel. His critical apparatus for the Peshitta (p. 5 f.) is satisfactory. The investigation is carried on with judgment. No single method will do justice to the problem. While he repudiates the thesis that the Peshitta was made use of by Lucian, he is not so certain that in all places where the Peshitta goes with the Septuagint against the received Hebrew text the Syriac was influenced by the Greek; for it is quite conceivable that in a number of these coincidences the Hebrew text underlying the Syriac agreed with that at the basis of the Greek. A certain criterion of dependence would be found where the rendering of the Peshitta might be reduced to an error of misinterpretation of the Greek; but the cases are few. To illustrate by one example: Gen. 2, 19 **מה יקרא לו וכל נפש חיה אשר יקרא לו האדם נפש חיה הוא שמו**. The construction of **נפש חיה** is difficult; it is thrown out by moderns as a gloss. Other commentators treat it as apposition to the pronoun in **לו**. But whether gloss or original, it is apparently significant indicating the recognition by the man that the animals were living creatures like himself and at the same time that they were not of his species (see Naḥmani). It is unnecessary to go further and take **נפש חיה** as secondarily accusative (Naḥmani; so clearly the Samaritan Targum); it implies, moreover, that the antecedent of the relative is

the generic word for "animal" (so apparently Saadia and Vulgate), whereas the natural assumption is that the antecedent is "name" and that the pronoun in  $\text{ܐܝܢ}$  is not a mere '*ā'id*' but refers back to the generic word for "animal," exactly as in the first  $\text{ܐܝܢ}$ . I have recently had occasion to deal with this passage in connection with the rendering of the '*ā'id*' in the Greek Hexateuch. Now, while the first  $\text{ܐܝܢ}$  is rendered *avta* (uniformly attested), in the case of the second  $\text{ܐܝܢ}$  the witnesses vary between *avro* and *avta*. The omission in some witnesses (notably in m and Philo ½) might be taken as an indication that *avro* was the original and that the '*ā'id*' was omitted as redundant. Phil-arm ½, however, together with certain Greek MSS. and the Bohairic, Sahidic, and Ethiopic, has *avta*, and I am inclined to believe that such was the original reading. Hence Hänel's deductions with reference to the plural (*lehon*) in the Peshitta as due to following a faulty reading of the Septuagint fall to the ground, especially as the first  $\text{ܐܝܢ}$  is equally rendered *lehon*. Though Hänel is wrong in this instance, his general contention about the difficulty attaching to laying the hand on clear cases of Greek influence in the Syriac is substantiated.

*An Interpretation of Genesis.* Including a translation into present-day English. By Rev. F. P. RAMSAY, Ph. D., Pastor Third Presbyterian Church, Omaha, Nebraska. New York and Washington: THE NEALE PUBLISHING COMPANY, 1911. pp. 347.

*La Nuit de Penouel.* Etude de philologie, d'histoire et de mythologie israélites. Par ALFRED-B. HENRY. Paris: LIBRAIRIE FISCHBACHER. 1911. pp. 43.

*The Book of Exodus.* In the Revised Version. With introduction and notes. By the Rev. S. R. DRIVER, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford, &c., &c. (*The Cambridge Bible for Schools and Colleges.*) Cambridge: at the UNIVERSITY PRESS, 1911. pp. lxxii + 443.

*The Book of Numbers.* In the Revised Version. With introduction and notes. By A. H. McNEILE, D. D., Fellow and Dean

of Sidney Sussex College, Cambridge. (*The Cambridge Bible for Schools and Colleges.*) Cambridge: at the UNIVERSITY PRESS, 1911. pp. xxvii + 196.

לֹא תִבְשֵׁל נָרִי בַחֲלָב אָמוֹ. (Exode xxiii, 19; xxxiv, 26; Deut. xii, 21).

Une erreur de traduction dans la Bible. Extrait de la *Revue de Linguistique*, 1911. Par S. FERARÈS. Paris: LIBRAIRIE FISCHBACHER, 1911. pp. 32.

*Commentary on the Book of Deuteronomy.* By W. G. JORDAN, B. A., D. D., Professor of Hebrew and Old Testament literature in Queen's University, Kingston, Canada. (*The Bible for Home and School.*) New York: THE MACMILLAN COMPANY, 1911. pp. 263.

Ramsay's "Interpretation of Genesis" is the popular work of a preacher. He writes for the untutored. And he writes for believers, for Christians. He makes them acquainted with the technical terms used in Bible introductions and Bible commentaries; he gives a sketch of the critical theories concerning the origin of the Pentateuch; he sees no difficulty in placing the compilation of the Pentateuch in post-Mosaic times, but the editors used Mosaic material. As for Genesis, Moses used pre-Mosaic material. In the book a translation of Genesis into modern English is given which is accompanied by explanatory notes. As a specimen of the translation we may quote Gen. 44, 18 ff. (p. 229):

"Then Judah came up close to him and said,

'O Your Excellency,—I beg that you will permit your servant to speak a word in Your Excellency's hearing. Do not be irritated with your servant, for you are the same as Pharaoh. Your Excellency asked his servants," etc.

As with other attempts in the same direction (see below), the effect is not a pleasing one. I doubt whether the modern man is so far removed from the language of Shakespeare that the English of the Authorized Version, barring isolated cases, is for him unintelligible. As for style, generations have labored in creating the English biblical diction which alone seems to fit the sacred literature. Somehow the older translators had the right feeling for

the simplicity of the original which no modern paraphrase can match. The concluding chapters of the book are in the nature of summaries. In describing the character of Abraham, the author calls him "a falsifier," one who "used falsehood without a twinge of conscience." The critics may be wrong about the dating of Genesis; but their historical sense guards them against measuring the heroes of Genesis with a modern standard. That is at least one gain of historical criticism.—M. Henry submits the narrative of "the night of Penueel" (Gen. 32, 24-33) to a fresh examination. The etymologies of the Jahvist narrator (Jabbok combined with *'bē*; Isra-el interpreted as "he striveth with God" in the place of "God striveth") cannot be accepted; in the interpretation of Penueel ("Face of God") he is nearer the truth. Whatever of historical fact may be found to underlie the legend amounts to a pre-Jahvistic reminiscence of the conquest of Canaan which began somewhere in the fourteenth century B. C. Gen. 34 and 48, 22 are further reminiscences. In all of them Jacob is represented as a courageous warrior so utterly at variance with his character in the framework. As for the religious content of the myth, we are confronted with the demoniacal character of Jahveh (contrast Jirku above) who is a savage deity, given to nocturnal attacks, partial to those who please him, subject to moods and whims, pliant to those who know how to win him by the art of magic. He attacks Jacob for no cause whatever, simply because he encounters him at night time; he easily maims the titan that dares to wrestle with him; but before he extricates himself out of the hands of Jacob at the rise of dawn he is made to bless him, to pronounce a *berakah*, a magic formula of incantation. Thus the vanquished becomes victor. Hosea (12, 1-6) well understood the sense of the myth. In the myth furthermore reveal themselves the vicissitudes of the gods. Jacobel was the name of a Canaanite city in the sixteenth century B. C. and presumably also of a Canaanite god. He was absorbed among many others by Jahveh. Jacob was in truth not the supplanter, but the supplanted. At last he became a mere shadow of his former character, a mere patriarch. The change of name to Israel marks the final stage of the metamorphosis.—The books of Exodus and Numbers in the Cambridge Bible for Schools and Colleges have found worthy expounders in Driver and

McNeile. A new feature is the use of the Revised Version in the text. Thus the commentary is relieved from the necessity of registering alternate renderings; the margin of the R. V. is retained at the foot of the text. Driver's strength lies in his intimate acquaintance with the language and his cautious criticism. Valuable excursuses convey much useful information and aim at clarifying disputed points of much interest. Comp. the notes on the site of Sinai, or, in the appendixes, on the Passover, the date of the decalogue, and the Code of Hammurabi. In the Introduction, the *outline* of the narratives concerning the exodus and the person of Moses is accepted as historical. A full discussion of the data from Egyptian monuments precedes this estimate. In Numbers, McNeile distinguishes between the JE narrative which is based on traditions which in all probability took their rise from actual facts and the P narratives which are "only laws in narrative clothing, and therefore very few of them can be regarded as possessing even a basis of actual Mosaic history." As for the laws which belong exclusively to P, though their present form is late, they contain elements which are primitive in several parts, "but whether any of them date from a period as early as Moses it is impossible to say."—After reviewing the history of the interpretation of *לֹא תִבְשֹׁל גֵּרִי בְחֶלֶב אִמּוֹ* (Exod. 23, 19 and parallels), M. Ferarès arrives at the conclusion that its original meaning was: *Thou shalt not seethe a kid while it is a suckling.*—The volume on Deuteronomy in *The Bible for Home and School* is the work of Prof. Jordan. In the Bibliography Zangwill's "The Children of the Ghetto" is included, "a novel, but also an important document relating to the life of the modern Jew as moulded by the ancient law."

*The Book of Joshua.* Edited by JOHN SUTHERLAND BLACK, LL. D. (*The Smaller Cambridge Bible for Schools.*) Cambridge: at the UNIVERSITY PRESS, 1910. pp. 145.

*The Book of Joshua.* Edited by the Rev. P. J. BOYER, M. A., Vicar of Rothersthorpe, Northampton. (*The Revised Version edited for the use of Schools.*) Cambridge: at the UNIVERSITY PRESS, 1911. pp. xx + 103.

*The First (and Second) Book of Samuel.* Edited by A. F. KIRKPATRICK, D. D. Dean of Ely. (*The Smaller Cambridge Bible for Schools.*) Cambridge: at the UNIVERSITY PRESS, 1911. pp. 176; 176.

*Origenes, Eustathius von Antiochien und Gregor von Nyssa über die Hexe von Endor.* Herausgegeben von ERICH KLOSTERMANN. (*Kleine Texte für Vorlesungen und Übungen.* Herausgegeben von HANS LIETZMANN.) Bonn: A. MARCUS und E. WEBER's Verlag, 1912. pp. 70.

The volumes Joshua and I and II Samuel in the Smaller Cambridge Bible for Schools appear in revised editions. They are eminently useful in their concise and lucid form. Of another series published by the Cambridge Press and intended likewise to be used in schools the book of Joshua has appeared. The text is that of the Revised Version and notes and introduction are commendable. For University students who wish to become acquainted with patristic expositions of the Scriptures at first hand Klostermann's publication of the homily of Origen together with the refutation by Eustathius of Antioch and a letter of Gregory of Nyssa all dealing with the witch of Endor will prove very welcome. The text is based on a Munich MS. of the tenth century.

*The Hebrew Prophets, or Patriots and Leaders of Israel.* A textbook for students of the high school age and above. By GEORGIA LOUISE CHAMBERLIN. Chicago: THE UNIVERSITY OF CHICAGO PRESS, 1911. pp. xviii + 237.

*The Hebrew Prophets for English Readers.* In the language of the Revised Version of the English Bible, printed in their poetical form, with headings and brief annotation. Edited by FRANCIS H. WOODS, B. D., and FRANCIS E. POWELL, M. A. Volume III: Obadiah, Ezekiel, and Isaiah (XL-LXVI). Oxford: at the CLARENDON PRESS, pp. xii + 317.

*The Composition of the Book of Isaiah in the Light of History and Archaeology.* By the Rev. ROBERT H. KENNETT, D. D., Regius Professor of Hebrew and Fellow of Queens' College, Cambridge, Canon of Ely. London: published for the British

Academy by HENRY FROWDE (OXFORD UNIVERSITY PRESS), 1910.  
pp. vii + 94.

*The Book of the Prophet Isaiah.* With introduction and notes. By G. W. WADE, D. D., Senior Tutor of St. David's College, Lampeter. (*Westminster Commentaries.*) New York: EDWIN S. GORHAM, 1911. pp. lxxxii + 431.

*ספר ישעיה* *Das Buch Jesaia.* Nach dem Forschungssystem Rabbiner Samson Raphael Hirschs übersetzt und erläutert von JULIUS HIRSCH. Frankfurt a. M.: J. KAUFFMANN, 1911. pp. vii + 508.

*A Critical and Exegetical Commentary on Micah, Zephaniah, Nahum, Habakkuk, Obadiah and Joel.* By JOHN MERLIN POWIS SMITH, Ph. D., WILLIAM HAYES WARD, D. D., LL. D., JULIUS A. BEWER, Ph. D. (*The International Critical Commentary.*) New York: CHARLES SCRIBNER'S SONS, 1911. pp. xix + 363 + 146.

*Jefeth b. Ali's Arabic Commentary on Nahum.* With introduction, abridged translation and notes. Edited by HARTWIG HIRSCHFELD. (*Jews' College Publications*, No. 3.) London, 1911. pp. 42.

*The Book of Habakkuk.* Introduction, translation, and notes on the Hebrew text. By the Rev. GEORGE G. V. STONEHOUSE, B. D., Vice-Principal of the Theological College, Coates Hall, Edinburgh. London: RIVINGTONS, 1911. pp. xiii + 264.

Miss Chamberlin's volume on the Prophets which is part of a series of text-books for religious education is intended for the maturer student in the upper classes of the high school or the earlier years of the College. The treatment is naturally popular in character: the language simple, yet lofty; the paragraphs well balanced and supplied with headings; biblical texts introduced at length in their historical setting; useful maps and historical tables. The results of the higher criticism are accepted; thus the Messianic passages of the First Isaiah are placed in post-exilic times. The last prophetic utterance is that of Jonah; its universalistic message is the sum of Old Testament prophecy. The Christian point of view is indicated at the conclusion. "Even at this point our chain

is incomplete, for we have made no mention of the prophet of Nazareth, but our task like that of the Hebrew nation was to prepare the way for larger truth, whether from the lips of Hebrew or Gentile." In a footnote to p. 3 the author refers to the Zionist movement. "It should not be looked upon as an effort of the Jewish people to realize in this age their old dream of a world power in Palestine, to which all nations of the earth would pay homage. In it, however, we see still persisting the hope of a future for the Jewish people, which is the expression of an optimism upheld through all the ages by firm trust in Jehovah."—The third volume of the Oxford prophets for English readers (see this REVIEW, New Series, I, 578) contains Obadiah, Ezekiel, and Isaiah 40-66.—In dealing with the composition of the book of Isaiah, Prof. Kennett starts from the assumption that Isaiah did not commit his prophecies to writing; they were rather handed down orally by his disciples and at length embodied in a written collection. In the process, though the memory of the ancients was retentive aided as it was by the poetical form of some of the prophecies, much was lost sight of so much so that the later editors were compelled to have recourse to the *life* of the prophet, a biography in the manner of the stories of Elijah and Elisha in the book of Kings, to make good to some extent the deficiencies. These narratives date from "at least as late as the time of the Exile," and consequently the collection of discourses forming the nucleus of the First Isaiah which may be ascribed to the son of Amoz was put together at a still later date. So far as the size of this nucleus of genuine Isaianic material is concerned, Kennett (with some 253 verses) in the main agrees with Marti (some 245 verses). Marti, however, assumes that, though the collection of the prophecies is much posterior to the lifetime of the prophet, the fragments which entered into it were composed by Isaiah himself; he refers to 8, 16 and 30, 8 in corroboration of his opinion. Kennett has apparently overlooked the latter passage; with reference to the former he maintains that "it is more natural to understand the words to mean that the prophet's teaching must be written on the fleshy tablets of his disciples' hearts." Kennett goes further than Marti in assigning the greater part of the book to the second century B. C.; thus not only substantial portions of the



Second Isaiah, but also the whole of the Third Isaiah (56-66) for which Marti finds room (barring a few minor additions) in the fifth century B. C. are brought down to Maccabean times. Subjective as the decomposition of our Isaiah at the hands of the English critic is, his interpretation of single points is open to the same animadversions. Though Kennett is not alone in maintaining that העלמה designates "one or more young women of marriageable age" (comp. Stade for instance), the generic article is here utterly impossible; the example Eccl. 7, 26 which is customarily adduced in proof is not to the point: there the predicate is generic, and "woman" in the singular and without the article would be an adequate English rendering, not "women" in the plural! You may say "woman is treacherous and seductive," but you cannot say "woman is with child." Whatever has been said to the contrary, the prophet can only have referred to a definite young woman.—Wade's criticism for which the Editor has thought fit to offer an apology is conservative in comparison with Kennett's analysis. After the manner of Duhm, three Isaiahs seem to suffice. The prophecies concerning Immanuel (in a Messianic sense), the Prince of Peace, and the Shoot out of the stock of Jesse are assigned to Isaiah. While the Servant songs are declared of independent origin, it is assumed that they were incorporated in Deutero-Isaiah and that accordingly the Servant denotes the collective people of Israel.—Julius Hirsch whose work on Isaiah was edited by his son Marcus was a son of Samson Raphael Hirsch. The exposition of the prophet moves in the tracks of the noted rabbi's interpretation of the Pentateuch and other parts of the Scriptures. It goes without saying that the whole of Isaiah was the work of the son of Amoz. But this absence of criticism, even in the face of Ibn Ezra's well known thesis of an exilic Isaiah, is a small matter compared with the absurd renderings with which the volume is replete and which are banal perversions of all common sense. As exegetical curiosa we may single out the following gems: "And the daughter of Zion, that was to be a booth in the vineyard (for the "vineyard" 5, 1, 2 is compared; the "booth" is the Torah), was left like a night-lodging in a field of stubble (מקשה combined with קש!)" (1, 8); "when ye come, let it be, that My countenance be seen; but who hath required *this*

at your hand? it is a trampling of my courts" (1, 12); אשרו חמין; "direct to salvation that which is still in a ferment" (1, 17); "and it shall judge," the subject is "the word" of v. 3 (2, 4); v. 5 and following are placed in the mouth of the heathen, "O house of Jacob! take the lead, we would walk along in the light of God"; "which have brought him to the point (אשר עשו לו) that he bows down, etc." (2, 20); "and it is God, that will make them bare of all charm (פתהון "their seductiveness" from פתה; 4, 17b); פתיניל (v. 24) is "foolish joy"; "from rule and law he was kept away, and as for the story of his times (the times of the *galuth* during which he was deprived of all rights), who could narrate it in detail" (53, 8a); "and also of them I will take to be Levites for the priests (the worthy among the heathen will minister to the priest people, illuminated by the spirit of the divine law; 66, 21); and so on. The work, it is but fair to say, should not be taken as a sample of the contribution of Judaism at large to the elucidation of the greatest prophet in the Scriptures; it simply represents a family tradition which in the nature of things will not be long in disappearing.

The work begun by the late William R. Harper with his Commentary on the Minor Prophets has been continued for the books of Micah, Zephaniah, Nahum, Habbakuk, Obadiah, and Joel by three American scholars, John M. P. Smith, W. H. Ward, and J. A. Bewer. Ward's contribution (on Habbakuk) is the smallest. It is also very brief. Thus it lacks a bibliography. Bewer has written on Obadiah and Joel; to Smith belongs the rest. The critical attitude is sane and cautious. The vagaries of hypercriticism with liberal assignments to Maccabean times are vigorously repudiated. Joel is placed in the fourth century. The exposition which proceeds along the well known lines of the *International Critical Commentary* of which it is a part is rich in textual and linguistic observations which will be found helpful by the student for whom the series is intended.

Hirschfeld's edition and translation (in part) of Jepheth b. Ali's Arabic commentary on Nahum is a gift for which we ought to be grateful considering that only a small portion of Jepheth's exegetical labors have thus far been made accessible through pub-

lication. The student should not fail to note the corrections given by Bacher in *TLZ.*, 1912, col. 164 f.

Stonehouse's Habbakuk is an Oxford dissertation. The author deals at length with the critical theories. The translation is based upon an emended text. Notes on the Hebrew text complete the useful monograph. The paper contributed to the "Old Testament and Semitic Studies in Memory of William Rainey Harper," 131-142, apparently escaped the author's notice.

*Die Schriften des Alten Testaments.* In Auswahl neu übersetzt und erklärt. Dritte Abteilung. Erster Band. *Lyrik (Psalmen, Hoheslied und Verwandtes).* Übersetzt, erklärt und mit Einleitungen versehen. Von Dr. W. STAERK, Professor der Theologie an der Universität Jena. Mit Namen- und Sachregister. Göttingen: VANDENHOECK & RUPRECHT, 1911. pp. xxxii + 285.

*Die Psalmen.* Hebräisch und deutsch. Mit einem kurzen wissenschaftlichen Kommentar. Von Dr. NIVARD SCHELOEGL, O. Cist., o. Universitätsprofessor in Wien. Mit oberhirtlicher Druckgenehmigung. Graz und Wien: VERLAGSBUCHHANDLUNG STYRIA, 1911. pp. xxvii + 235.

*Das Buch der Psalmen.* Lateinisch und deutsch mit erklärenden Anmerkungen. Herausgegeben von AUGUSTIN ARNDT, S. J. Regensburg: FRIEDRICH PUSTET, 1910. pp. viii + 480.

*Life, Death, and Immortality: Studies in the Psalms.* By the Rev. W. O. E. OESTERLEY, D. D., Hon. Sec. of the Society of Sacred Study (London Diocese), Hon. Assist. Sec. of the Church Reading Union (London Diocese). London: JOHN MURRAY, 1911. pp. xv + 188.

*The Hebrew Personification of Wisdom.* Its Origin, Development and Influence. By CHARLES EVERETT HESSELGRAVE, A. M., Ph. D. New York: G. E. STECHERT & Co., 1910. pp. vii + 33.

*Eine babylonische Quelle für das Buch Job?* Eine literargeschichtliche Studie. Von P. Dr. SIMON LANDERSDORFER, O. S. B. (*Biblische Studien.* Herausgegeben von Prof. Dr. O. BARDENHEWER in München. XVI, 2.) Freiburg im Breisgau: HERDERSCHE VERLAGSHANDLUNG, 1911. pp. xii + 138.

*Commentary on the Book of Job.* By GEORGE A. BARTON, Ph. D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. (*The Bible for Home and School.*) New York: THE MACMILLAN COMPANY, 1911. pp. ix + 321.

*Das älteste Liebeslied der Welt.* Das Hohelied Salomons (Canticum Canticorum) שִׁיר הַשִּׁירִים. II. Teil der *Poesien des Alten Testaments im deutschen Gewande.* Von JuDr. M. EPSTEIN, emeritierter mähr.-schles. Landesadvokat in Brünn. Frankfurt a. M.: J. KAUFFMANN, 1911. pp. vii + 22.

*Das dritte Buch Esdras und sein Verhältnis zu den Büchern Esra-Nehemia.* Von P. EDMUND BAYER, O. F. M. Gekrönte Preisschrift. (*Biblische Studien.* XVI, 1.) Freiburg im Breisgau: HERDERSCHE VERLAGSHANDLUNG, 1911. pp. xiii + 161.

German laymen have had the advantage of two monumental works on the Old Testament specifically intended for their use. I refer to the Bibles of Reuss (German edition, 1892-94) and Kautzsch (third edition, 1909-10; see *JQR.*, New Series, I, 577). The latest undertaking which we owe to the well known Göttingen publishing firm of Vandenhoeck & Ruprecht has features in common with its two predecessors; witness the exposition in the form of a running commentary (Reuss) and the short introductions and the non-technical textual notes (Kautzsch). The new features consist firstly in offering selections rather than the whole of the Bible; but the parts eliminated from the translation are referred to in the introduction to each volume. The principle of selection implies that not all the parts of Scripture are of interest to the modern reader. In this respect the editors have freed themselves from the dogma of inspiration. In the second place, the books of the Bible are arranged according to literary characteristics. The æsthetic point of view is indeed made much of for purposes of classification. The volume with which we are immediately concerned is devoted to the lyric genre. It contains the Psalms and the Song of Songs; with the latter is classed Ps. 45, and the two together exemplify secular lyric poetry. The psalm in question is rightly enough taken as an epithalamium in honor of one of the kings of North Israel. The emendation in v. 13, it may be said

in passing, is utterly uncalled for; the Septuagintal construction of the text (comp. also the Targum) was influenced by the interpretation of the king as the Messiah. The Song of Songs is taken to contain some wedding songs, but in the main the poems are simply erotic. While the collection dates from the third century, most of the poems ascend to pre-exilic times. As for the Psalter, a few psalms may with probability be assigned to Maccabean times, many, as the greater number of the royal psalms, many hymns, etc., are pre-exilic, ascending to the times of the prophets, and there is no reason to doubt that some may really claim David as their author, though the titles are of late origin and the historical references to David's life may be proved to be erroneous. But the bulk comes from exilic and early post-exilic times. The psalms are classified as hymns or prayers, both public (choral) and private (individual); then there are poems centering about the worship and such as are of a didactic character. Though the translation makes the appearance of being in the rhythm of the original, the translator acknowledges that all such scanning is tentative. We are only in the beginnings of the metrical study of the Old Testament. The difficulties are well nigh insurmountable. The text is often badly preserved, we know next to nothing about the pronunciation of Hebrew when it was a living language, and the exact determination of the rhythmical form of the verse is at present only a matter of guesswork.—Schlögl is a Catholic scholar who has done some preliminary labor in the matter of scanning Hebrew verse; he announces a work soon to be published which will deal at length with this subject. In his edition of the Psalms he scans the verses throughout with a degree of certainty which leaves nothing to be desired. But it is achieved at the expense of the text. As in his previous exegetical works, conjectural criticism and emendation occupy a far too prominent place. Subjective as his reconstruction of the text is, it will fail to win universal assent. No exception should be taken to the principle. Attempts of this kind will have to be made. As a mere attempt the publication merits attention. Textual criticism of the character described is resorted to also in the headings and is made ancillary to the maintenance of the traditional opinion concerning the authorship and date of the collection. Accordingly at least two thirds

of the Psalms are vindicated for David. He cannot conceive any reason why modern criticism should object to Moses as the author of the Psalm ascribed to him. I have made an examination of several Psalms as reconstructed by Schlögl and my impression of the work is that while it is painstaking and thorough it rests entirely on subjective grounds; some emanations are good, and some decidedly prosaic and forced.—Augustin Arndt's reprint of the Vulgate with a new German translation and short notes containing references to the Hebrew text is intended for intelligent devotional reading. The Psalter as a whole was collected by Nehemiah with the assistance of Ezra, but the individual collections are still older. The bulk belongs to David.—Oesterley presents a popular study of the religious content of the Psalms under the heads of God, sin, and the future life. The first chapter shows the influence of Gunkel's *Schöpfung und Chaos*. In the doctrine of God three stages are differentiated testifying to an "ever-progressing revelation." Interesting word-studies are interspersed. Some of the Psalms are anterior to the foundation of the monarchy and others date from the Maccabean period; throughout that long stretch of time there has been a religious development which is mirrored in the collection.

Hesselgrave's study of the Hebrew personification of Wisdom represents a thesis for the doctorate submitted to New York University. With the Wisdom Literature placed in post-exilic times, the writer has no difficulty in tracing the origin of the Wisdom speculations chiefly to extra-Jewish currents of thought, be they Babylonian, Persian, or Egyptian (Breasted's suggestion concerning the influence of Egyptian lore on the Messianic doctrine is accepted). In the specific literature centering about *Hokmah* of Palestinian origin and of the Greek period influences of Greek speculation are at work, and at length Wisdom is hypostatized as a separate being, the companion and helper of Jahveh before the world was made, the first created of God. Plato's archetypal ideas are at the root of this conception; the tendency to transcendentalize the idea of God was another factor. In the Egyptian diaspora the author of the "Wisdom of Solomon," but more strenuously Philo struggled to bring Judaism in harmony with Hellenistic thought; the result was a great service, but God was left "too

transcendent, and the mediator too indefinite, too intangible for the average man to grasp in a way that would minister to his religious needs in an age for extreme emphasis on the concrete and indefinite." The process at length culminated in the movement which had sprung up in Palestine around the prophet and preacher of the new Kingdom; St. Paul was on the road to indentifying the risen Christ with the Logos-Wisdom of Hellenistic Judaism; the complete identification was reserved for the writer of the Epistle to the Hebrews and for the Johannine Gospel. "Since the writing of the Gospel of John, Christianity has struggled to understand the 'two natures' here mingled, and the end is not yet." The writer puts forth his thesis clearly and logically. Of course, the premises are subject to dispute. Altogether the writer confines himself to one set of authorities. His theories are all too certain. We miss the pros and cons which in a first effort should never be wanting. Within the range of the literature selected the writer has succeeded in informing himself capitally, though even here encyclopedias and general works are mainly laid under contribution.

In a paper contributed to the *Journal of Biblical Literature* (XXV (1906), 135 ff.) Prof. Jastrow has sought to draw a parallel between the poem of Job and a similar Babylonian text dealing with the suffering of the just. In his opinion the biblical poem was indirectly at least influenced by the Babylonian production. The contention accepted by several scholars whose attention was drawn to the problem is now made the subject of a monograph by Landersdorfer (of the Benedictine Order). The author re-edits the text in transliteration accompanied by a translation and a commentary; he submits the poem to a literary estimate; in similar fashion he appraises the biblical poem entering at the same time into the critical questions concerning its origin and purpose; he then compares the two productions and arrives at the result that there does not seem to be sufficient ground for assuming that the biblical book is in any manner, whether directly or indirectly, dependent upon the Babylonian poem. Similarities exist, but they do not point to direct or indirect borrowing; both rest on a popular account in prose which preceded the poetic form and each of these in turn is grounded in natural observation of the life

about which is too general in character to necessitate literary dependence. Moreover, there are also differences; and though reservations are made in favor of a possible dependence of a remote character, it is maintained that no positive evidence exists to categorically maintain that the one is borrowed from the other. The essay is free from all bias and moves along the lines of scientific investigation. Whether the results will meet with general acceptance or no, the question has been re-opened. A check at any rate has been placed upon the too facile method of emphasizing similarities and ignoring differences all with the more or less avowed tendency to minimize the originality of the sacred writers.—Barton's *Commentary on Job* in the Macmillan Series is a scholarly product which is deserving of unstinted praise. Barton is emphatic that there is no literary connection between our story of Job and its Babylonian counterpart, though he admits that the story of Job probably came to the Hebrews from a foreign source, possibly from Babylonia. With regard to the integrity of the book, Barton throws out the Elihu speeches together with ch. 28 (the praise of Wisdom) and 40, 15-41, 34 (the description of behemoth and leviathan) as interpolations. He accepts the conclusions of his pupil, Dr. H. H. Nichols (*AJSL*, XXVII, 97-186), that the Elihu discourses are themselves a composite document, but he is willing that the theory should be submitted to further criticism. With the exception of a few glosses, the poem up to the end of ch. 23 is substantially in the form given it by the author (barring textual corruptions). Bildad's third speech is tentatively reconstructed to consist of 25, 1-6; 24, 17. 18. 5-8; 30, 3-8; 24, 21. 22. 19. 20. 24. What remains of chs. 24 and 30 belongs to Job. To the third speech of Zophar are assigned verses 7-11. 13-23 of ch. 27. Job's last address was composed of 27, 1-6. 12; 29, 2-25; 30, 1. 2. 9-31; 31, 1-34. 38-40. 35-37. The date of the poem is placed about 400 B. C. The author was a Palestinian Jew. The intermediate notes between the English text and the commentary are a trifle too full and I fear are misleading for the very reason of their fulness. The reader will take them as matter bearing upon the text. Yet many of them, as for instance those of the Targum, may be of the nature of expansions which are interesting enough exegetically,



but hardly textually. It is true that the daughter-versions of the Septuagint are very useful in reconstructing the Greek text; but then the attempt should be made to do that work of reconstruction and then only the reconstructed Greek text should be cited as evidence, and that only also then when it has been ascertained that the Greek is based on a Hebrew variant. In the present state of the criticism of the Greek all such by-work is largely ornamental. It testifies to Barton's industry and good information at first hand; but with a scholar of Professor Barton's type the testimony might be taken for granted and the material allowed to rest in the card case until it was ready for systematic treatment.

Dr. Epstein is a man of advanced age, a lawyer by profession, who has turned to translating the poetic parts of the Old Testament somewhat freely into German verse. He acknowledges his indebtedness to Graetz, but above all to several Catholic commentators and specifically to Professor Schlögl to whom the rendition of the Song of Songs is dedicated. The rhymed translation has somewhat of a modern ring; but that is a matter of taste.

The problem of the relation of the apocryphal I (or III) Esdras to II Esdras (the translation of the canonical books Ezra-Nehemiah) to which reference was made in this REVIEW (New Series, I, 567 f.) is the subject of a painstaking investigation by Bayer. The author's aim is to controvert the theories of Howorth and Torrey according to whom the apocryphon represents the genuine translation of the canonical Chronicles and Ezra-Nehemiah by the Septuagint preserved in a fragmentary condition. Bayer contends that the translation is by no means a close version, if by closeness is meant literalness. The translation is rather a free one. Deviations from the original occur; some are based on a different text which occasionally is to be preferred to the received text; but the translator often failed to grasp the meaning of the Hebrew; his knowledge of the biblical Aramaic with its numerous foreign words was particularly deficient. The latter point serves to prove that the original which underlies the translation was like the canonical recension composed in both languages. The translator handled his text with a great deal of freedom by way of condensation or amplification. Of course, all

those cases are to be discounted which have undergone corruption in the transmission of the Greek text. Corruptions abound particularly in the proper names. The apocryphon is not a fragment. The two words with which it closes ( *καὶ ἐπισυνήχθησαν* ) are not the translation of נִאֲסָפוּ (Nehem. 8, 13) but are based on וְבָיִים misread into וְבָאִים. Ingenious as this conjecture is, it will not carry conviction. Thus the characterization of the work underlying the apocryphon as an excerpt from Chronicles-Nehemiah with the tendency to constitute a temple chronicle beginning with Josiah and ending in the promulgation of the Law by Ezra becomes a matter of doubt. Moreover, there is enough matter within this framework which is only remotely connected with the temple. Witness the story of the three youths for which Bayer vindicates a Semitic original. It will be readily conceded with Bayer that the apocryphon and II Esdras are independent works. There is much solid learning and earnest thinking in Bayer's effort. The problem is too intricate to be disposed of lightly. In any future handling of the question Bayer's thesis may be upset, but his book will have to be consulted and his arguments met.

*Les Psaumes de Salomon.* Introduction, texte grec et traduction.

Par J. VITEAU, Docteur ès Lettres. Avec les principales variantes de la version syriaque per FRANÇOIS MARTIN, Prof. de langues sémitiques à l'Institut Catholique de Paris. (*Documents pour l'étude de la Bible.* Publiés sous la direction de FRANÇOIS MARTIN.) Paris: LETOUZEY et ANÉ, 1911. pp. 427.

Viteau's new edition and translation of the Psalms of Solomon will be welcomed not so much for any new results that it may contain as for the thoroughness with which the ascertainable facts concerning date, author, and the times of the composition have been put together. The author furnishes not only a complete bibliography, but he summarizes the contents of each contribution. Very useful is the minute study of the phraseology of the Greek. The Greek is a translation from a Hebrew original which was composed between 63 and 40 B. C. by a member of the Pharisaic party at Jerusalem. The translation was made between 40 before and 70 after C. The ascription to Solomon

may come from still later times. The really new feature of the work is Prof. Martin's contribution in which the variants from the Syriac translation recently discovered by Rendel Harris are registered.

*The Culture of Ancient Israel.* By AARON P. DRUCKER, M. A.  
New York: BLOCH PUBLISHING Co., 1911. pp. 124.

*The Story of Israel and Judah.* From the Call of Abraham to the Death of Nehemiah. By H. J. CHAYTOR, M. A., Headmaster of Plymouth College. London: BLACKIE & SON LIMITED, 1911. pp. xii + 311.

*Selections from the Old Testament.* Edited with introduction and notes by HENRY NELSON SNYDER, President and Professor of English Literature in Wofford College. Boston: GINN AND COMPANY, 1911. pp. xix + 210.

*Early Religious Poetry of the Hebrews.* By E. G. KING, D. D., Sidney Sussex College Cambridge. Cambridge: at the UNIVERSITY PRESS, 1911. pp. xvi + 156.

*The Wisdom of the Apocrypha.* With an introduction. By C. E. LAWRENCE. (*The Wisdom of the East Series.*) New York: E. P. DUTTON and COMPANY, 1910. pp. 124.

Mr. Drucker's lectures delivered before the Jewish Women's Council of Chicago were no doubt admired by his audience. A lecturer has a right to indulge in statements which when set in cold type need more than the enthusiasm of a club to substantiate them. Mr. Drucker might have done himself more justice had he chosen to wait a few years with the publication for which a little more information and a little less of hasty generalization would certainly have proved useful. The two lectures on the art and the drama of ancient Israel betray a shallow conception of the two elements of "culture." What the prophets have to do in a treatise on the evidence of "general culture" (see Preface) among the ancient Israelites I fail to see. For it is the un-religious kind of culture that the author sets out to describe. Mr. Drucker should not have followed the Authorized Version in the rendering of Isai. 40, 3.—Mr. Chaytor's *Story of Israel and Judah* is written

for students of the higher grades in a secondary school. The ideal which he sets himself was, in the language of Driver whom he quotes, to present nothing that a boy on reaching manhood should have to unlearn on the ground of either science or history. Whatever of criticism is injected into the Bible narrative which is retold in simple language, is of the moderate kind.—Prof. Snyder presents the narratives of the Old Testament and some specimens of poetry in the language of the Authorized Version. The texts are printed consecutively. The aim of the selection is to teach the Bible style. Short notes follow at the end of the volume. In the hands of a good teacher, the volume will prove a very useful text-book.—Dr. King endeavors to put before the general English reader some idea of the rhythm of Hebrew poetry (kinah, acrostic poetry, the strophe, etc.). At the same time the varieties of subject-matter are illustrated.—The volume on the Wisdom of the Apocrypha contributed to the "Wisdom of the East" series is devoted to the Wisdom of Solomon and Ecclesiasticus which are reproduced in the translation of the Revised Version. A few portions have been omitted. An introduction giving an estimate of the two apocryphal works precedes.

*Prophecy, Jewish and Christian.* Considered in a series of Warburton Lectures at Lincoln's Inn. By HENRY WACE, D. D., Dean of Canterbury. London: JOHN MURRAY, 1911. pp. 192.

*Messianische Weissagungen.* Aus dem massoretischen und Vulgata-Texte für akademische Übungen zusammengestellt von P. MATERNUS WOLFF, O. S. B. Trier: MOSELLA-VERLAG, 1911. pp. iv + 103.

*The Parting of the Roads.* Studies in the development of Judaism and Early Christianity. By members of Jesus College, Cambridge. With an introduction by W. R. INGE, D. D., late Professorial Fellow, now Honorary Fellow of the College and Dean of St. Paul's. Edited by F. J. FOAKES JACKSON, D. D., Fellow and Dean of the College. New York: LONGMANS, GREEN AND Co., 1912. pp. xii + 347.

*The Hope of Catholick Judaism: An Essay towards Orientation.* By J. H. A. HART, M. A., Fellow and Lecturer of St. John's

College, Cambridge. Oxford: PARKER & Co., 1910. pp. xiv + 162.

*Mountain Pathways.* A study in Ethics of the Sermon on the Mount. With a new translation and critical notes. By HECTOR WAYLEN. Introductory letter by F. C. BURKITT, M. A., D. D., Norrisian Professor of Divinity in the University of Cambridge. Second edition: revised and enlarged. London: KEGAN PAUL, TRENCH, TRUEBNER & Co., LTD., 1912. pp. xviii + 128.

*"The Son of Man," or Contributions to the Study of the Thoughts of Jesus.* By EDWIN A. ABBOTT. Cambridge: at the UNIVERSITY PRESS, 1910. pp. lii + 873.

The Warburton Lectures on Prophecy by the Dean of Canterbury certainly conform to the purposes of the foundation which is "to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of prophecies in the Old and New Testaments which relate to the Christian Church, especially to the apostasy of papal Rome." Dr. Wace rejects the critical views not because he is opposed to criticism itself, but because he is convinced "that those views rest on a totally mistaken, and in the strict sense of the word, preposterous application of criticism." With Dillmann he refuses to abide by a criticism which "turns the whole Old Testament topsy-turvy." He avers that spiritual principles and truths of the most vital consequences are involved in the conflict between the critical theory and "the theory of the Bible." "The narrative of the Bible represents God Himself as the great Author and Inspirer of His own revelation, not leaving men gradually to find Him out, as they would discover principles of science, or of ethics, or of theology, but as Himself finding them out, entering personally into relations of covenant with them at the very outset of the revelation in the person of Abraham, and leading them on by successive words, prophecies, rebukes, deliverances, to know Him better, to trust and to follow Him. The other view represents men as struggling for centuries with crude thoughts of God, without any sure, clear, or authoritative revelation from Him. It is all the difference between a natural evolution and a positive supernatural education."

"Successive revelation" will best describe the process. Predictive prophecy runs through the two Scriptures. The Messianic prediction is rooted in the very life, and in the intensest experience, of the Jewish people. An evolution it is, but it is accomplished throughout by the hand and the voice of the Evolver. The New Testament is perfectly continuous with the Old. The prophets looked always to the future, and to that extent the present was illuminated. We are not sufficiently informed about the contemporary reference of the Isaianic prophecy of Immanuel; but "that the Son of the Blessed Virgin has proved to be *God with us*, this is a matter which all Christian hearts will thankfully acknowledge." The eschatological predictions in the Gospels cannot be reduced to vaticinations after the event. The apostle's prediction that the Gentiles will be sharers with the Jews in their spiritual inheritance has become true. While not disposed to denounce another communion, as a Protestant Churchman he cannot disguise his belief that Catholicism represents an apostasy resembling the one depicted in the Epistles to the Thessalonians and in Revelation. Whatever be our view as to the merit of Dr. Wace's deductions, his insistence on the prophetic element in Scripture is indeed timely.

The Messianic or Christological passages of the Old Testament are gathered together by P. Wolff for the convenience of academic teachers and students. The Hebrew text and Vulgate are printed in parallel columns. The first passage is the *Protevangelium* (Gen. 3, 13-15).

"The Parting of the Roads" is the general title of a volume of ten essays dealing with the development of Judaism and Early Christianity. The essayists are all either past or present members of Jesus College, Cambridge, and the greater number of them are young men who took their degrees "within the present century." Three of the ten essays are devoted to Judaism, and a fourth on "The Break between Judaism and Christianity" is from the pen of Mr. Ephraim Levine who is described by his teacher as an orthodox Jew. Mr. Levine shows himself at home in modern theological literature; he has read and digested exegetical works on the New Testament, a subject which few men who are "drawn

towards the ministry of the Synagogue" have cultivated; like some of his fellow-essayists he gleans his *loca probantia* from what is near at hand, from Encyclopedia articles for instance; like all of them, he writes interestingly; his conviction that the survival of Judaism after the daughter-religion had separated from the mother-church receives its justification not merely from what it still means for the Jews but also from what it has done for the world, will be shared by every Jew. Of the three papers devoted to phases of Judaism and meant as introductory to the New Testament studies, the one by Oesterley on Judaism in the days of the Christ will prove interesting to Jewish readers who will note with satisfaction the author's familiarity with Jewish sources, but in particular his apparent desire to be just to the religion of the Law. One cannot fail to discern in this gratifying change of tone the influence of Schechter whose years of residence in Cambridge, rich in productive scholarship which made him world-famous, were just as fruitful in impressing his Jewish view of things touching that interesting border-land between Judaism and Christianity on the rising theologians of the Cambridge school. It is equally a healthy sign of a momentous turn which theological study in England has taken that Schechter's *Aspects of Rabbinical Theology* are being read, excerpted, and commented upon.—Mr. Hart who avers in the preface to his book on "Catholick Judaism" that when at the advice of Professor Swete he came to Dr. Schechter, he "waved his hand at the Wilna Talmud and said, It's all in there," is another instance of a young English theologian who has perused the *Aspects of Rabbinic Theology*. His attitude is controversial. Finding Dr. Schechter no friend of the theory that in the apocalyptic literature there is contained an older stage of Rabbinism, he endeavors to construct in rebuttal a wider "Catholick" Judaism which is common to Old and New Testaments, to the prophets and apocalyptists, to Jesus and the rabbis. Mr. Hart's fondness for detecting paronomasias (instance *Christus* and *Chrestus*) which was noticed in a previous work by the same author (see this REVIEW, New Series, I. 407 ff.) remains open to objection, and so some of his general theories will arouse dissent. The little volume which is part of a series in which it is aimed to "discuss Judaism in its history, or its doctrines, from a Christian standpoint, and to

bring before both Christian and Jewish readers the relation that Christianity holds to Judaism," is on the whole interesting, and while the Christian standpoint will not be accepted by Jews it merits attention, especially as the Jewish side is sufficiently taken into account.—Mr. Waylen's interpretation of the Sermon on the Mount of which a new translation is offered serves in the main the purpose of showing how the sayings of Jesus are rooted in the teachings of the Old Testament and in rabbinic lore. The author who is "not ashamed to confess experiences of that order of things which is popularly called 'psychic,'" though availing himself of all the light which historical, or, as we should say, philological study, is able to throw on these ancient sayings, is nevertheless eager to penetrate behind the mere word to the spiritual or "psychic" thought underlying it and thus to detect points of contact which the narrower philology will pass by in silence. The translation is not exactly intended to be in modern English; but the language chosen is interpretative and is meant to reproduce the effect on the immediate hearers to whom the sayings were addressed. The text underlying the translation is of the author's own making; readings from the Old Syriac are introduced. As an example we may mention the rendering 5, 32: But I say to you that he that dismisses his wife concerning whom adultery has not been alleged, etc. Interesting is his interpretation of *μωρε* 5, 22 not from *μωρος* "fool," but as a transliteration of מָרֶה "rebel"! The author is perfectly justified in his repudiation of the tendency "to soften down and take the keen edge off even many of the simplest sayings in the New Testament" which he traces to "want of personal experience in the lives of professing Christians" combined with "far too much reliance upon outward forms, church-organizations, and clerical ministrations."

The signification of the title, if a title it be, "The Son of Man" which is used by Jesus with reference to himself has been the subject of special investigations within recent years. Dr. Abbott assumes that the current idea in England at any rate is that in using this self-appellation, Jesus had reason to believe that his hearers would recall the phrase used in Daniel (7, 13) conceived as a title of the Messiah. Against this contention the author



argues that Daniel does not mention "the Son of Man" at all, but merely says "one like a son of man," that is one like a human being, and in the second place that "the Son of Man" is not a recognized Messianic title in either of the Talmuds or in any other early Jewish literature. Even in Enoch "the son of man" is not a title. A supernatural being is introduced as having the appearance of a man, and then in the sequel he is naturally enough referred to as "the" or "that son of man," that is, the being previously characterized. If then the appellation does not straightway denote the Messiah, what does it denote? Accordingly, Dr. Abbott's working hypothesis with which he starts in order to defend it by a minute examination of the documents bearing on the question is to this effect: Jesus was influenced by the Scriptures in their entirety, not indeed excluding the vision of Daniel but including a great deal more; the Scriptural conception of "man" and "the son of man" has reference to the dignity of man as above the beast and as possessing the faculty of communion with God; "the son of man" in Hebrew really means "the son of Adam (the first man)" who was not brought forth from the earth, like the other animals, at God's command, but formed by the Lord God Himself from the dust of the ground, inspired by Him with the breath of life, and commanded by Him to rule over the animal creation; in particular Jesus had in view the appellation of "son of Adam" given to Ezekiel; the Targum correctly renders *bar Adam* ('son of Adam'); hence Jesus, speaking in Aramaic, called himself *bar Adam*, "son of Adam"; Ezekiel saw one like "a man" near the throne in heaven, that is, he realized the humanity of God; and when the prophet was addressed as "son of man," it signified the divinity of man; Jesus was attracted by this vision, as there are many more parallelisms between Ezekiel and Jesus; he appropriated this prophetic conception of the humanity of God and the divinity of man and, in using the self-appellation *bar Adam*, he meant to convey to his hearers the thought: Keep constantly in view my human nature, that you may perceive how divine a thing human nature may be, and that you may be led through the knowledge of the divinity of Man to the knowledge of the humanity of God; Paul understood Jesus well when he designated him as the second Adam, being the incarnation of the real or

ideal Man, the Lord above, the perfect and heavenly pattern of the earthly and imperfect Adam who fell. Dr. Abbott quotes *Ḳimḥi* in support of his theory that "son of man" in Ezekiel is a title of honor; but the further deductions by the Christian theologian would certainly not be acceptable to the Jewish commentators. Even Rashi in his first explanation (the second explanation appears to be a gloss) is bent upon emphasizing the distinction between the prophet who is born of woman and the angels with whom he associates. But the view of the gloss which is borne out by Jerome is probably nearer the truth: the prophet is to remember that he is *but* man. However that may be, Dr. Abbott's work which represents a painstaking study of all the passages in the Gospels, including the fourth, is replete with fine exegetical observations. His insistence on going behind the *words* to the *thoughts* and on harmonizing divergent accounts to get at the *facts* is a sound principle which serious students will do well to ponder over. Altogether the book is an important contribution to the exegesis of the New Testament. Much can be learned from a series of longer footnotes. Nothing has escaped the attention of Dr. Abbott. Thanks to Wünsche's translations, he is at home in the midrashic literature as far as it bears upon his subject. He has also availed himself of the information furnished him by Jewish scholars.

*Neutestamentliche Grammatik.* Das Griechisch des Neuen Testaments im Zusammenhang mit der Volkssprache. Dargestellt von Dr. LUDWIG RADERMACHER, o. Professor an der Universität Wien. (*Handbuch zum Neuen Testament.* Band I, 1.) Tübingen: J. C. B. MOHR (PAUL SIEBECK), 1911. pp. iv + 207.

*An Atlas of Textual Criticism.* Being an attempt to show the mutual relationship of the authorities for the text of the New Testament up to about 1000 A. D. By EDWARD ARDRON HURTON, M. A., Vicar of St. Michael's, Hargrave. Cambridge: at the UNIVERSITY PRESS, 1911. pp. xviii + 125.

*Nauum Testamentum Latine.* Secundum editionem Sancti Hieronymi ad codicum manuscriptorum fidem recensuerunt IOHANNES WORDSWORTH, S. T. P., Episcopus Sarisburiens's, et

HENRICUS IULIANUS WHITE, A. M., S. T. P., Noui Testamenti Interpretationis Professor apud Collegium Regium Londini. Editio minor curante HENRICO I. WHITE. Oxonii; e TYPOGRAPHEO CLARENDONIANO, MDCCCXI. pp. xx + 620.

*The Commentaries of Isho'dad of Merv, Bishop of Hadatha (c. 850 A. D.), in Syriac and English.* Edited and translated by MARGARET DUNLOP GIBSON, Hon. D. D. (Heidelberg), LL. D. (St. Andrews), M. R. A. S. In three volumes. With an introduction by JAMES RENDEL HARRIS, Hon. D. Litt. (Dubl.), Hon. LL. D. (Haverford), Hon. D. theol. (Leiden), Hon. LL. D. (Birmingham), Hon. Fellow of Clark College, Cambridge. (*Horae Semiticae*. No. V.) Cambridge: at the UNIVERSITY PRESS, 1911. pp. xxxiii + 290; 238; 230.

*The Modern Speech New Testament.* An idiomatic translation into everyday English from the text of "The Resultant Greek Testament." By the late RICHARD FRANCIS WEYMOUTH, M. A., D. Lit., Fellow of University College, London, and formerly Headmaster of Mill Hill School. Edited and partly revised by ERNEST HAMPDEN-COOK, M. A., formerly Exhibitioner and Prizeman of St. John's College, Cambridge, B. A., London. New York: THE BAKER AND TAYLOR CO., pp. xiv + 674.

*The Gospel according to St. Luke.* Edited by FREDERIC W. FARRAR, D. D., formerly Dean of Canterbury. (*The Smaller Cambridge Bible for Schools*.) Cambridge: at the UNIVERSITY PRESS, 1910. pp. 266.

*La date de "l'épître de Barnabé."* Par MICHEL D'HERBIGNY. Extrait des *Recherches de Science Religieuse*, Nos. 5 et 6, 1910. Paris: BUREAUX DES "RECHERCHES DE SCIENCE RELIGIEUSE," 1910. pp. 417-443; 540-566.

Radermacher's Grammar is not intended for learners. But for all those who wish to make a study of the relation of so-called Biblical Greek to the Hellenistic language the work will prove eminently useful. The student of the Septuagint will do well to consult the Syntax considering that thus far this side of the grammar has not been treated by either Helbing or Thackeray.—The

study of textual criticism is not an easy one. For the New Testament great masters have done eminent work. The uncials have been thoroughly collated and of the thousands of cursives a twentieth part at least is available to the student. The mass of evidence as far as ascertained has been sifted. Three large groups have come to the surface: the Alexandrine, Western, and Syrian. Mr. Hutton's aim was to offer the student "a kind of chart" to show him his way in the maze of critical work. With a view to this purpose he has drawn up a list of select passages (312 in number) in which the three forms of the text show divergent readings. In a series of tables the evidence of quite a formidable list of authorities (Greek MSS., daughter-versions, Fathers) is gathered up; by means of signs indicating the three groups together with peculiar types the reader is enabled to see at a glance which of the types are represented by each authority. When thus new MSS. present themselves it will be possible by the aid of these tables to ascertain their character at least in the light of telling examples. In an excursus on the Ferrar group it is shown that of the five MSS. examined by the author (13, 69, 124, 346, 543) three (13, 346, and 543) may be entirely ignored since they have nothing in them that cannot be found in 69 and 124.—The minor edition of a critical text of the Latin (Vulgate) New Testament is for the first part (to the end of Romans) a reprint of the major edition (Oxford 1909-1905); for the rest only the more important codices have been inspected. Of the two collaborators in the major edition, Wordsworth has departed this life; the smaller edition has been prepared for the press by White alone.—Ishodad who was one of the most learned Nestorian bishops lived in the ninth century. Of his commentary on the Old Testament only a small amount has been published (selections from the Minor Prophets and the Psalter by Diettrich who has also written on Ishodad's place in the history of the exegesis of the Old Testament; Job by Schliebitz; Canticles by Euringer). Now his commentary on the Gospels is presented in full (text, translation, introduction). The text is based on a transcript of an Ooroomiah MS. in the possession of Dr. J. Rendel Harris (who has written the introduction to the edition); in the footnotes variants from two Cambridge and one Oxford MS. are given. For the trans-

lation Mrs. Gibson, the editor of the Syriac text, has had the benefit of suggestions from Prof. Nestle. This triple cord should guarantee the quality of the work. The value of Ishodad consists, in the language of Dr. Harris, in that he is "a mine of information." "He supplies us with (1) acute criticisms as to the causes of various readings, including Synoptic variations; (2) he brings us evidence for the existence of Syriac variants, in the case of readings whose attestation has been hitherto limited to Greek, or to Greek and Latin; (3) he recovers for us a number of actual quotations from the lost Syriac of Tatian's Diatessaron, which are reinforced by the secondary evidence of a number of passages in which Ephrem comments upon the Diatessaron; (4) he supplies us with a mass of readings from the Old Syriac Gospels, which are anterior to the Diatessaron, or, if we follow Dr. Burkitt's criticism, somewhat later than the Harmony." On p. xxvi of the Introduction *burning* and *heavy* should change places; see, by the way, Nestle, *Einführung* 1899, 231; Wellhausen, *Evangelium Lucae*, 139.

In 1886 (reprinted 1892) Weymouth published *The Resultant Greek Testament*, "exhibiting the text in which the majority of modern editors are agreed." Upon this text is based his translation into every-day English now appearing in a revised edition. Whatever one may think of the attempt to use modern English in a translation of the Scriptures, Weymouth has understood the difference between that which is antiquated and that which is obsolete or obsolescent. "Without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal." He does not believe that a slavishly literal translation is calculated to bring out the force of the original. He evidently thinks of the Revisers when he refers to men of high ability and undoubted scholarship "racking their brains to exhibit the result of their labors—a splendid but idle philological *tour de force*—in what *was* English nearly 300 years before." Nevertheless, it is not his intention to supplant the older versions. His own translation was rather to serve by the side of its elder compeers as a succinct and compressed running commentary. He has paid attention to whatsoever may shed light on the Greek which is not

the classical, but the later form of the language; and help was sought from the Septuagint and the Hebrew Scriptures. As a specimen the first four verses from "The Letter to the Hebrews" may follow:

"God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom He made the ages. He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high, being made as far superior to the angels as the Name He possesses by inheritance is more excellent than theirs."

The volume on St. Luke in the Smaller Cambridge Bible for Schools appears now in a new edition, revised and enlarged. In the Introduction, St. Luke is said to dwell on Christ's ministry *to the world*; his, is moreover, the Gospel of *Womanhood* and *tolerance*.

The Epistle of Barnabas is not in the canon. It is first mentioned by Clement of Alexandria, and its date has been variously fixed. It is admitted by all critics that it was written certainly after the destruction of Jerusalem and before the death of Hadrian. M. d'Herbigny's paper is directed against Harnack who in his *Chronologie der altchristlichen Litteratur* refuses to make any deductions from 4, 4 where Daniel 7, 24 is quoted with some important alterations: "Thus also saith the prophet, Ten βασιλειαί (dominions) shall rule over the earth, and a *small* king shall arise thereafter, who shall humble *all at once* three kings." According to Harnack, the writer in adducing the prophecy was himself ignorant of its signification. D'Herbigny is of the contrary opinion. Naturally Pseudo-Barnabas thinks of the Roman emperors. The question has been, How is the count to be made? The author considers Caesar and Anthony as the first two and thus easily finds the eleventh in Vespasian whose immediate predecessors were Galba, Otho, and Vitellius, who all three died in one year. The hypothesis in support of which an interesting exegetical analysis

is given (τελειον σκανδαλον with reference to the triumph of the cross, a stumbling block to the Jews) is certainly plausible.

*Die Oden Salomos.* Aus dem Syrischen übersetzt, mit Anmerkungen. Von A. UNGNAD und W. STAERK. (*Kleine Texte*, etc. Herausgegeben von HANS LIETZMANN.) Bonn: A. MARCUS und E. WEBER's Verlag, 1910. pp. 40.

*Das Verständnis der Oden Salomos.* Von Lic. theol. WILHELM FRANKENBERG, Pfarrer in Ziegenhain. (*Beihefte zur Zeitschrift für alttestamentliche Wissenschaft.* XXI.) Giessen: ALFRED TOEPELMANN, 1911. pp. 103.

*Les Odes de Salomon.* Une oeuvre chretienne des environs de l'an 100-120. Traduction française et introduction historique. Par J. LABOURT et P. BATTIFOL. Paris: LIBRAIRIE VICTOR LECOFFRE, 1911. pp. viii + 121.

*Die Oden Salomos.* Syrisch-hebräisch-deutsch. Ein kritischer Versuch. Von HUBERT GRIMME, o. ö. Professor an der Universität Münster i. W. Heidelberg: CARL WINTERS UNIVERSITAETSBUCHHANDLUNG, 1911. pp. vi + 149.

Around the *Odes of Solomon* which J. Rendel Harris made known in 1909 a literature of goodly proportions has arisen. Ungnad and Staerk give a translation of the Syriac together with a translation of the fragments preserved in the *Pistis Sophia*. The other three publications take sides in the controversy concerning the reputed Jewish origin of the *Odes* in accordance with a theory advanced by Harnack. Grimme follows Harnack and reconstructs the Hebrew original in metrical form; Frankenberg who sees in the *Odes* a Christian product of the Alexandrian school and of the times between Clement of Alexandria and Origen attempts a retroversion into Greek as not merely the immediate, but the ultimate original. Battifol, on the basis of Labourt's translation of the Syriac, though he rejects Harnack's theory and vindicates for the *Odes* a Christian origin, ascends higher; according to him the poems were composed between 100 and 120 in Syria or perhaps Asia Minor.

*A Fountain Unsealed.* London: THE BIBLE HOUSE, 1911. pp. 129.

*Our Grand Old Bible.* Being the story of the Authorized Version of the English Bible, told for the tercentenary celebration. By WILLIAM MUIR, M. A., B. D., B. L., Second edition. New York: FLEMING H. REVELL COMPANY, MCMXI. pp. xii + 242.

*The Story of the English Bible.* By PRESTON B. WELLS, A. M., of the Louisville Conference Methodist Episcopal Church, South. Louisville, Ky.: PENTECOSTAL PUBLISHING COMPANY, 1911. pp. 204.

*Our English Bible.* The history of its development. By the Rev. J. O BEVAN, M. A., Rector of Chillenden, Canterbury. With introductory note by the MARQUESS OF NORTHAMPTON, K. G. London: GEORGE ALLEN & SONS, 1911. pp. xv + 93.

*The Romance of the English Bible.* By JOHN T. FARIS. Philadelphia: THE WESTMINSTER PRESS, 1911. pp. 63.

*Records of the English Bible.* The documents relating to the translation and publication of the Bible in English, 1526-1611. Edited, with an introduction, by ALFRED W. POLLARD. London: HENRY FROWDE (OXFORD UNIVERSITY PRESS), 1911. pp. xii + 387.

The noble achievements of the British and Bible Foreign Society are interestingly set forth by the Rev. T. H. Darlow, Literary Superintendent. In tracing the history of older attempts in the direction of making the Bible accessible in the vernacular and in disseminating it, the fact is brought out that the material means for all such purposes came from voluntary contributions. Thus the expense of issuing the revised French Geneva Bible (1588) in three different sizes "to suit people of all conditions" was defrayed "by certain wealthy men who sought no gain for themselves but only to serve God and His Church." The expense of producing the first Bible printed in America (Cambridge 1663) was borne by the "Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England" founded in 1649. The Port Royal version of the New Testament in French was issued in 1667 in many forms and sizes, including very cheap editions



for the poor; we are told that pious persons "sent out from Paris a great number of colporteurs to sell copies at cost price, or even less, and defrayed the expense by voluntary gifts." The British and Foreign Bible Society which was founded in 1804 has spent nearly sixteen millions sterling and issued more than two hundred and twenty-nine million copies of the Holy Scriptures complete or in parts. Versions have been published in some five hundred languages or dialects. It is certainly a source of gratification to every lover of the Bible that the Scriptures, though in the form of a Protestant Christian version, is penetrating the dark continents and the farthest isles of the sea. In England, an English Bible may be had for the price of tenpence and a New Testament for a penny. To the British Bible Society we owe the cheap editions of the Hebrew Bible; from its press will be issued Christian D. Ginsburg's new and large edition of the Masoretic text. The Society's Report for 1910-11 popularly presented constitutes a splendid memorial of the tercentenary of the English Bible.—Beside Prof. Cook's publication in honor of this great event just referred to which received notice in this REVIEW (New Series, I, 576), five further treatises have appeared all dealing with the story of the English Bible. The most interesting documents relating to the translation and publication of the Bible in English have been edited by Pollard. Aside from the learned introduction by the editor, the documents tell their own story; and as they are not so readily accessible, their publication will be welcomed by all interested in the steps by which the Authorized Version came into existence. The other publications all narrate the story or romance of the English Bible interestingly and learnedly.

*Readings from the Bible and Apocrypha.* Selected and arranged by EDITH MARY ECROYD. London: HENRY FROWDE (OXFORD UNIVERSITY PRESS), [1911]. pp. vi + 336.

*Biblical Quotations.* By JOHN H. BECHTEL. Philadelphia: THE PENN PUBLISHING COMPANY, 1911. pp. 180.

*Five Minute Bible Readings.* From Genesis to Revelation. For private use and family worship. Arranged by a layman. With introduction by HENRY VAN DYKE, D. D. New York: FLEMING H. REVELL COMPANY, 1910. pp. x + 378.

Three popular works all aiming at supplying convenient manuals for private reading of the Scriptures and for the increase of Bible knowledge among the laity.

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